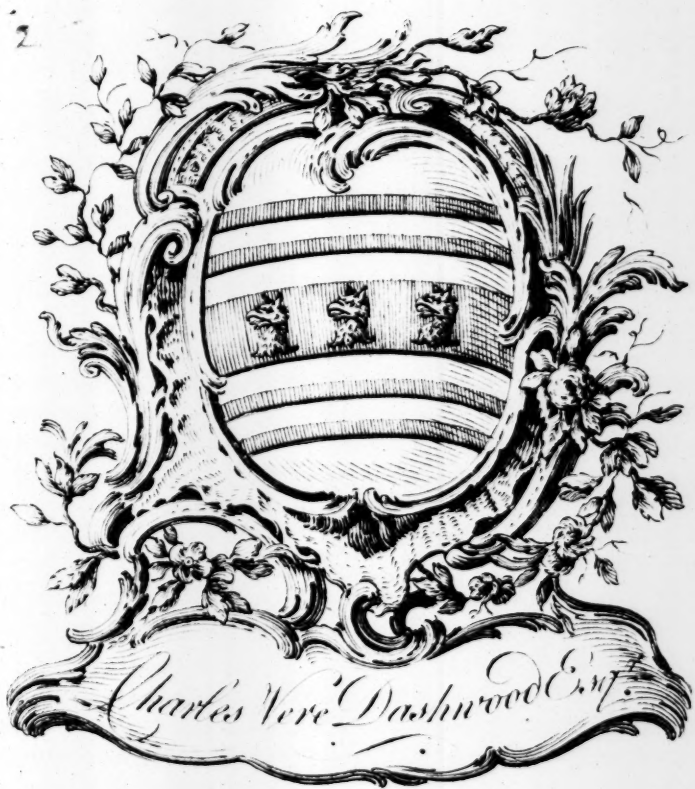
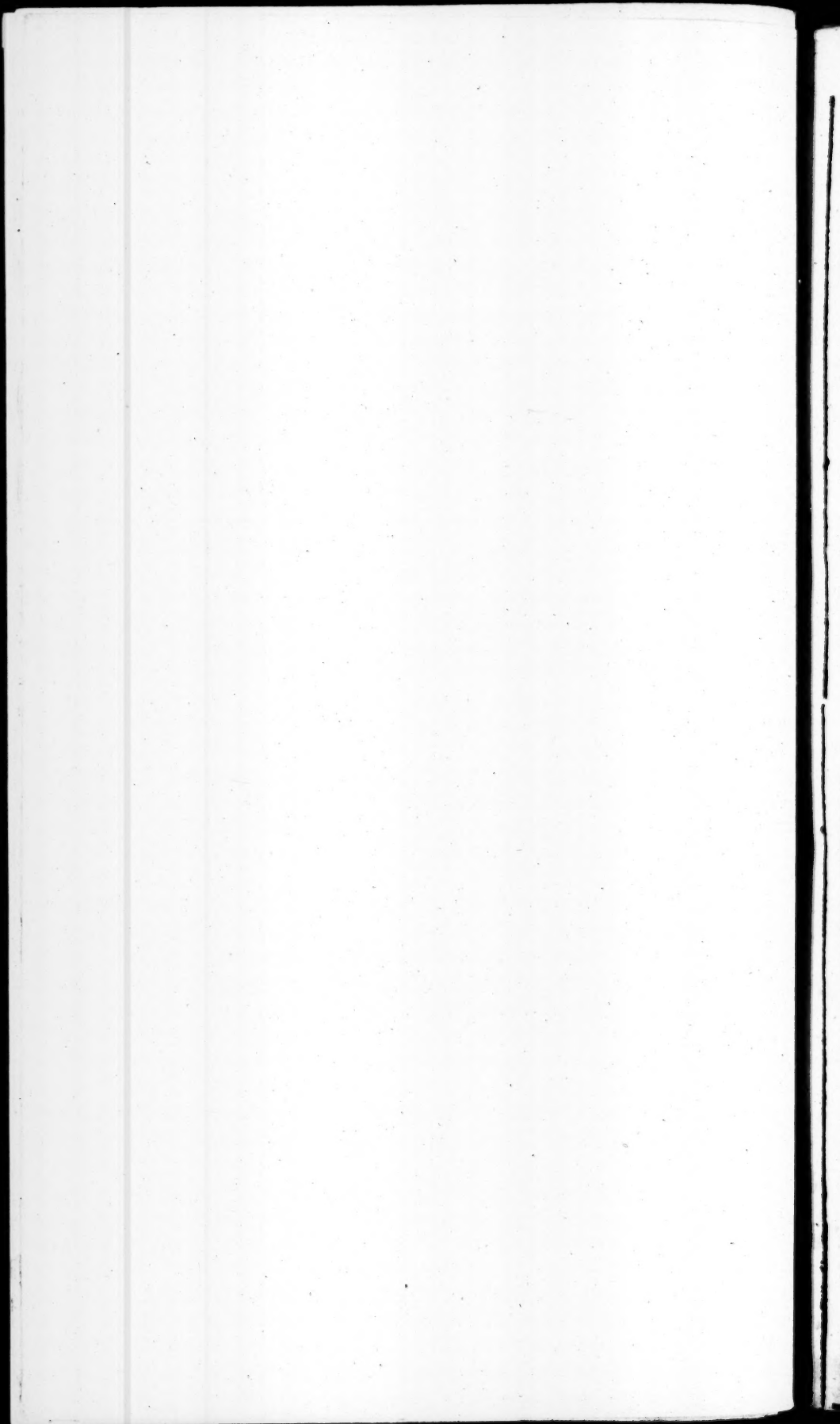


Bundley's II Sale Jan. 1819

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Quakerism DROOPING, And its CAUSE SINKING:

Clearly Manifested from divers Conferences, and other Proceedings with the *Quakers*, at *Banbury*, *Sleaford*, *Colchester*, and *Mildenhall*.

By a Servant of the Church, *F. Bugg*.

A L S O,

A Reply to the *Quakers* Apology, why they refused to meet *Francis Bugg* the 21st of *September* 1702, to Defend themselves from his Charge.

By *Ben. Loveling*, M. A. Vicar of *Banbury*.

Who knoweth whether thou art come to the Kingdom for such a time as this? *Esther* 4. 14.

London: Printed for the Author, and Sold by *C. Brome* at the Gun, *J. Taylor* at the Ship, and *R. Wilkins* at the King's Head, in *St. Paul's Church-Yard*. 1703.

PROPOSAL

FOR THE

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TO THE
QUEENS
Most Excellent Majesty.

Most Gracious Sovereign,

TIS with the greatest Submission that I presume to offer these Narratives at Your Royal Feet; being induced thereto, as well by the Cause of Religion, as by the happy Sense of Your Majesties good Government and Principles.

Out of a tender Regard to the Welfare and Long-continuance of Both, I have devoted the short remains of my Life to the Confutation of the Quakers; whose Tenets, I humbly conclude to be Inconsistent, not only with the Civil and Ecclesiastical Constitution, but with the Fundamentals of Christianity itself.

How Industriously I have attempted in several Places of Your Majesties Dominions, to Convince these People; and what unworthy Methods have been applyed by them, to render me and my Labours Despicable, the following Accounts will in some measure declare.

The Dedication.

—What I charge them with, being only Matter of Fact, is capable of Demonstration. And to see such a number of Men abetting Monstrous Opinions, in Spite of such convincing Proof, cannot but seem to Your Sacred Majesty a very melancholy Prospect.

So that I am encouraged to hope, that when their corrupt Doctrines, and guilty Subterfuges, shall be exposed to Your Princely View, You will Graciously vouchsafe to Countenance the farther Endeavours of,

May it please Your Majesty,

Your Majesties sincerely

well-affected Subject,

Francis Bugg.

THE P R E F A C E.

Christian Reader,

THE following Sheets will give a brief Account of my late Proceedings with the *Quakers*; as also with what I have Charged them, under Six distinct Heads; together with their Apologies they make, why they refuse to come to the Test: I shall now proceed to make some farther Observation on what they Write in their Defences to what is objected against them. Some notice thereof is already taken, p. 157. My Remarks now shall be under two different Heads, *viz.*

1st, *Relating to Religions Points.*

2dly, *Relating to Points of Government,*

And first, touching Religion.

See *Dan. Phillips* Book, entituled, *Vindicie Veritatis*, &c. p. 2. 'Upon the whole Matter, I do not perceive (says *Daniel*) that there is any occasion for us to Retract any particular passage, so long as we are satisfy'd our primitive Friends Intentions and Meanings were sound, tho' not so cautiously Penn'd, as we could have wished they had been; and we can give these Numerical Sentences, Orthodox Interpretations. I provoke the whole Herd of our Adversaries to produce one instance relating to the Fundamentals of Christianity, which we have Erroneously defen-

The Preface.

ded. For my self, I can declare, that to the best of my remembrance, I have not met with one period in any of our ancient Friends Writings, which I cannot stand by ; and with as little difficulty vindicate, as some passages in the New Testament may be defended against the Clamors of the Jews and Atheists. P. 62, I provoke him him (*i. e.* Mr. *Stillingsfleet*, his Opponent) to nominate any one of our Friends, that ever charged their Children not to Believe in Christ as he is in Heaven above, &c.

Thus do they provoke us again and again to that which we have voluntarily done over and over: And that which aggravates the Malignity of this Man's Boldness, is, It was then before his Eyes, and the very next passage he was then upon defending ; if Teaching signify a Charge, as by his good leave I think it doth. The page is this: *W. Smith's Primer*, p. 8. 'Child. But how may I then know, which is true, and which is false (Ministers) by their Words, seeing Words may be the same? *Father.* Why, (Child) they that are false (Ministers) Preach Christ without, and bid People Believe in him as he is in Heaven above: But they that are true Ministers, Preach Christ within, &c. *Child.* This is a great difference in their Doctrine, for one to Preach Christ without, and another to Preach Christ within. *Father.* Yes, it doth make a great difference ; and hath no more fellowship together, than the *East* hath with the *West*. *Child.* And is this an Infallible Tryal of them? *Father.* Yes, and it will not deceive thee, &c.

From hence I positively affirm, That the *Quakers* charge their Children (so far as Teaching implies a Charge) not to Believe in Christ as he is in Heaven above, nor his Ministers that so Teach ; and have made it the Standard, nay, an Infallible Rule to Try the true Ministers and the false, *viz.* They that Preach Christ without, and bid People

The Preface.

People Believe in him as he is in Heaven above; these are the signs to know them to be false Ministers; and those that Preach him within, this is the Infalible Rule to know them to be true Ministers; adding, That this Doctrine has no more fellowship together, than the *East* with the *West*, or Light with Darknefs.

And that this is true *Quakerism*, and the Fundamental Error, upon which all other Errors of the *Quakers* depend, I offer to make it appear to *Dan. Phillips*, or any other *Quaker*, *Viva Voce*; nay, I provoke them to it.

This *Primmer* was Printed 1668, and never was Condemn'd, but held as Orthodox to this very day. And an excellent Book it was ever accounted, to learn Children the Principles of Truth, and to train them up fit to receive the Doctrines Taught by such as they account true Ministers.

I grant, that after *W. Smith's* Death, when they Reprinted this Book in his Works, p. 55. they otherwise worded the matter, saying, *They that Preach Christ ONLY without, in OPPOSITION to his being WITHIN, are false Ministers, &c.* But if by being Within, they mean, by the Influences of his Holy Spirit in the Hearts of Believers, I know of none, either of the Church of England, or among the Protestant Dissenters, that oppose them: And therefore to explain this matter, I will use a Similitude.

Suppose *G. Fox*, *W. Smith*, *Ed. Burroughs*, *Is. Penington*, and others of their ancient Friends had Expounded the Commands of God by his Servant *Moses*, saying, *Thou shalt not Honour thy Father and thy Mother, Thou shalt Kill, Thou shalt commit Adultery, Thou shalt Steal, Thou shalt bear false witness, &c.* Then comes *D. Phillips*, *Chandler*, and some other of their young Novices, and they tell us, all is found; they can see no reason to Retract any one of those Points. And why? Why, because they can put

The Preface.

an Orthodox Interpretation upon every of these Commands: For our Friends Meanings were good, their Intentions were sincere: It should run thus; *Thou shalt Honour, &c. Thou shalt not Kill, Thou shalt not commit Adultery, Thou shalt not Steal, Thou shalt not bear false Witness, &c.* Would this Defence be Orthodox? I say, No; for what is Heterodox in the ground and foundation, cannot be made Orthodox any other way, but first Retracting and Condemning these your Errors, and then to set forth your Orthodox Faith in Articles plain and intelligible, according to the holy Scriptures, and consent of the Fathers in the purest Times of Christianity: For until you do this, your Sham-defences will not Salve your Sore. And this is the reason why I have taken so much pains to undeceive you; and no sinister end has been the motive to me. God, that only knows the Heart, knew my sincere Endeavours herein, tho' you have requited me evil for good. And until you do this, viz. Retract, all Men may take it for granted, That (as you tell us in Print, so) you are indeed, the same in Principles you were in the beginning, tho' you may otherwise word the matter to serve a turn: For by this single Quotation, you render the Apostles, the primitive Christians, and the present Christian Ministers, false Ministers. And what a dreadful thing is this! Nay farther, I do positively affirm, That your ancient Principles are as destructive to the Christian Faith, as the recited Erroneous Exposition of the Commandments would be to Morality and good Living. I wish you would consider of it, and amend; and it would be Joy to Angels and Men.

2dly, *Relating to Points of Government.*

Mr. Stillingsfleet having urged in his Book, *Seasonable Advice, &c.* saying, *That the Quakers pretend, tho' they don't use the Ceremony of the Hat, yet they pay Honour to whom Honour is due: But then,*
why

The Preface.

why do they not pay that Honour which is required?
&c.

To which *Dan. Phillips* answers, p. 31, 32. *ibid.* We do not only pretend to pay Honour to whom Honour is due, but we really do so, so far as it doth not clash with the Commands of God. The greatest Honour, according to our Sentiments, that we can pay our Superiors, is a cheerful Obedience to their lawful Commands; which, according to our Principles, we are obliged to do.

Now, these words, *According to our Sentiments*, and *According to our Principles*, are ambiguous Words, and may be taken several ways. And these double and doubtful dealings, do not look with a sincere Face: For, either they are by their *Sentiments and Principles* obliged to a cheerful Obedience to all the lawful Commands of their Superiors; or else, they are obliged to a cheerful Obedience to the lawful Commands of their Superiors, when their Commands quadrate with their *Sentiments and Principles*. And if the latter, then I can discern too much of *Thomas Becket* in them: But if they would once be plain, it had been better to have said, *The greatest Honour which we can pay to our Superiors, is a cheerful Obedience to all their lawful Commands; which we, as in duty bound, by Christ's Example, and the Apostles Command, are obliged to, and ready to perform.* No, hold, have a care of that: For, if the Commands of God in Scripture are no farther obliging upon them, than as they are convinced by their Light Within, of their lawfulness, as *Burroughs* and *Penn* have jointly said; we may then assure our selves, That the Commands of their Prince are no farther obliging to them, than as they suit with their *Sentiments and Principles*; or in words equivalent, with their *Light within*; which they account the higher Power, superior both to Scripture and Magistracy.

And

The Preface.

And that none may think me too Cenforious, I shall prove it in one single Instance, (tho' I might in twenty) and such an one too, that the Neighbours in every City, Town, and Village, where any *Quakers* dwell, may bear witness of. As for example: Upon Her Majesties and Allies good Success at *Vigo*, She was Graciously pleased to appoint, and by Her Royal Proclamation strictly to command a Publick Day of Thanksgiving, to be Religiously observ'd, to give Publick Thanks to Almighty God for that Publick Blessing: Which was accordingly observ'd, and kept by the Church of *England*, and Protestant Dissenters; but the *Quakers*, according both to their ancient Principles and Custom in like cases, took no notice of it; but one goes to Plow, another to *Cart*, and others open their Shops, and Merchandize, as at other times. This needs no proof; every body knows it, that observesthem. And what can it be, but in Contempt to our Sovereign Lady the Queen, Her Crown and Dignity, and as a testimony against Her lawful Command? No, it is as impossible for a right *Quaker*, to be an obedient Subject, as it is for them and the Jesuits to Speak as they Mean.

But lest I should be thought to aggravate the matter; and lest the *Quakers* should say, I Misrepresent them; I will give one single Instance, which declares in Words, what the rest do by Practice, viz.

Upon the 17th of *December* last, the Session was held in the City of *Canterbury*; where *John Love*, a noted *Quaker*, was Indicted for fixing a Paper of Verses on the Wall of the Parish Church of *St. Andrew*, in the time of Divine Service, on the said Thanksgiving-Day; and was Sentenced to stand on the Pillory; which was accordingly done on the 19th of the same Month; where were the Mayor and Recorder, and many other Gentlemen present; besides, it's thought some Thousands of other

The Preface.

other Spectators. So that I hope they will not call this Forgery. But this is not all: As this *John Love* was remanded to Goal, where Water was prepared to wash his Face, there was one *Henry Tiddiman* (or *Tittiman*) a *Quaker*, a rich Farmer, near the place, embraced him in his Arms, and greedily (as a token of his great Unity with him in that disloyal Action) Kissed his Face with all the dirt and filth upon it.

Also, during his standing on the Pillory, several *Quakers* stood on the Ground near him; and one of them had his Defence written with his own Hand (it being a Copy of the same that was deliver'd in at the Tryal) ready to fix upon the Pillory, but was prevented by the Croud that was about him.

John Love never deny'd the Paper; nay, at the same time that he fixed it upon the Church, there were several Copies of it distributed in the Sheets, on the *Thursday* following (*viz.* on *Christmas-Eve.*)

John Love being then at Liberty, went and stood on the spot where before the Pillory had stood, and proclaim'd his own unjust Sufferings: And from thence he went to the Mayor's Door, and did the same. He has since given a Paper to the Recorder at the County-Sessions, which the Recorder says in due time shall be consider'd.

This is the same *John Love*, who had the Impudence [*Dan. Phillips* consider of this; was he not thy own dear Brother?] to go into the Church the last Summer, where the Archbishop was going about the Office of Confirmation, to oppose him; but creeping up the Steps towards the Altar, was spy'd, and turn'd out of Doors, where the Mobb took him, and cool'd his Courage in the Horse-Pond.

The Verses which he fixed on the Church-Wall, are as followeth, *viz.*

The Preface.

Of Wars and Bloodshed among Professors of Christianity.

*O Christendom's People! your case is very bad ;
Your Bloody Acts the Lord abhors, and Deeds that
are so bad.*

You do profess to Love the Lord, and yet your Brethren Hate ;

Therefore your Prayers are abhor'd, because they are Deceit.

You Fast and Pray, and desire you may, your Brethren Overcome :

You Kill, and Slay, and take the Prey, and then thank God when Murder is done.

*Therefore, ye Hypocrites, cease and go no farther ;
For God accepts no Thanks of you for Murder.*

John Love.

I need not transcribe the Indictment, nor shew how these Verses reflect on Her Sacred Majesty and the Government, they are so Notorious, Horrid and Scandalous ; and therefore I hasten to illustrate the Malignity of this Black Crime by way of Dialogue, believing the Friends will have a meeting about it. For tho' it be in every Particle of it, according to their ancient Principles ; yet it doth so thwart their late Sham-pretences, they will not be in love with the publishing of it. And supposing they are now met in Consultation, Hark what they say.

D. Phillips. Friend *Love*, I marvel thou shou'dst do such a thing at this time of Day ! Had'st thou not better have wrote a Book against the Priests, who Preach Christ without, and Exhort them to Believe in Christ as he is in Heaven above, as false Ministers ? This we could have spread up and down, where we see a Service.

John Love. I did it according to my Sentiments, resulting from my Light Within.

Dan.

The Preface.

Dan. Phillips. Nay then, I have nothing to say: We have no other Standard, or any Rule Superior to it. For, says *Josiah Coal*, All Power both in Heaven and Earth is committed to the Light Within. See his Book, *The Whore Unveil'd*, &c. p. 31.

G. Whitehead. Seriously *John*, thou hast not done well: The last Year, and this Year, we have in two Addresses, pretended to be Obedient and Peaceable Subjects; and in our Book, *A Just Censure of Francis Bugg's Address to the Parliament*, &c. p. 43. we have told the Parliament, *We are not for Affronting Government*; and therefore thou must give out a Paper, to condemn this Action.

John Love. Away with this Trimming; I am for our ancient Principles and Practices: Let our Friends that go to Cart, Plow, Hedge, Ditch, open their Shop-windows, as a Testimony against *Christmas-Day*, *Fast-Days*, and *Days of Thanksgiving*, and the Authority that Commands the observation of them; and then, and not till then, will I give out any Paper of Condemnation,

W. Penn. Come *John*, let me persuade thee to condemn this Action; thou seest Friends travel for thy good.

John Love. Away with such Hypocrisie: Besides, *William*, I marvel at thy pressing this thing above all Men! I would ask thee one question: Hast thou given out a Paper of Condemnation, for thy being in the Plot with him they call the Lord *Preston*, and others, for the Invasion by the *French*, to Subvert the Government? Didst not in thy *Ser. Apol.* &c. acknowledge, That when it could be proved, that a known *Quaker* was proved in a Plot, that the Magistrates Jealousie over us would be excusable? And yet thy self, *William*, a Plotter, and a Preacher; one that held Correspondency with *Jesuits*, &c. And for thee to Admonish me, to do what thou hast not done, this is Hypocrisie. See *Francis Bugg's Pilgrims Progress*, 2d Edit. p. 185, 187, 329. where are standing Monuments of thy Actions, even the Proclamation, and other things of moment.

William Mead. Well *John*, I am of thy mind; I was always for *W. Penn's* signing a Paper of his Condemnation, for his treacherous Practices in that Plot. I saw his Letters in *Aaron Smith's* custody, and know more of his guilty Practices than every body does; and have been, as well as many other honest Friends, against his Preaching in our Meetings: But, *John*, we spare him for a Tool; he keeps near the C—— he is Popular, and can Write Letters to give

The Preface.

give direction touching Elections: He can tell who will Serve Us at Court and Council, and at Parliament; and can gloss and paint over our Principles, and thereby beguile many Gentlemen, who if they knew us, would abhor some Practices amongst us: And therefore, John, I advise thee to give out a Paper of Condemnation, and talk no more of *W. P.* for his very creeping here and skulking there, and hiding himself in Garrers, is a demonstration of his Guilt.

John Love. I have suffer'd the Penalty of the Law, as my just Reward; and I will not submit to two Governments, and so Farewel.

I have not room to enlarge. I shall next shew a pretty Contrivance; namely, at the end of their Book, *Vindicia Veritatis*, &c. p. 257, 259. They have first recited a nameless Author's Testimony on their behalf, viz. some *Quaker*, without a Name mention'd; of which I have spoken elsewhere, and shewed their Hypocrisie therein.

Next, some Sayings of that Worthy Man Judge *Hale*, if yet it be his, which may be questioned: I shall therefore insert here a few passages out of his Book, *Of the Nature of Christianity*, &c. p. 15. who having objected some things relating to Discipline in other Professions, he thus goes on: 'But amongst all the differing Perswasions amongst us, there are none that give a Man more ample Evidence of Mistakes of this nature, than those called *Quakers*; who place great part of their Religion in keeping on their *Hats*, in using the words *Thee* and *Thou*, and such other Singularities: Take but these away, and the like affected super-additions, the Men are as other Men [respecting Morality]. Some indeed, very Sober, Honest, Just, and plain-hearted Men; others, Subtil, Covetous, Uncharitable, Proud, Despisers of others, Slanderers; and yet, as long as they conform to their Sect in these Impertinent or unwarrantable Singularities, they please themselves with the stile of *the People of God*, and are for the most part esteemed such by those of the Sect.

Thus much out of Judge *Hale's* Book of his Opinion of their Moralities and Principles: Nor can any have ground to believe he ever countenanc'd such Principles as they hold: Tho' as *Phillip* was mistaken of *Symon Magus* when he Baptized him, so might Judge *Hales* have better thoughts of the *Quakers* (as many worthy Gentlemen no doubt have) than they deserve, from the dangerous Principles they hold.

The CONTENTS.

M R. Loveling's Reply to their Letter	Page 5
G. Fox's Latin and Eng. Book, where he subscri- bed himself thus, I who am the Prince of Life	} 61
The Quakers stirrers up of Persecution	65
Their Tryal and Verdict against the Clergy	69
A Figure of Drooping Quakerism	75
A Preface before the Charges	78
Their Contempt of the H. Scripture	79
Their stabbing the H. Bible	84
How they Magnify their own Books	85
Their denial of the Ever-blessed Trinity	92
They deny Jesus to be Christ the Son of God	95
Mr. Pitts of Norwich briefly Reply'd to	96
The Banbury Attestation	[108]
The Dissenters condemn Mr. Pitts	[111]
The Quakers contempt of the Ordinances	105
Their undervaluing the Death and Sufferings of Christ, and magnifying their own	} 111
Their assuming to themselves Divine Attributes	119
The Sleeford Attestations	123
Mildenhall-Conference with Tho. Pinnock	127
A Treasonable Practice, by their own Maxim	133
Their Lawless Laws Illegally Executed	135
The Quakers and Jesuits join Forces.	144
A great and notable Query Answered	146
The last Will and Testament of G. Fox	147
A stroke at D. Phillips Book, Vindiciæ, &c.	157
Their spight at the Lay-Gentry	164
A Petition from St. Edmunds-Bury	166
A Petition from the County of Suffolk	167
A Petition from the County of Norfolk	168
The Quakers Petitions against the Christians	171
Observations on both sides	177
Quakerism Mortally Wounded	180
The Conclusion, with Observations.	181

Reader, having had not above six or seven Weeks time to Compose and Write this Book; and being obliged to send to the Press almost as fast as I could write a sheet; and having no Assistance, several Errors have escaped, and some things twice over; as page 79. l. 4. read *Mouth of the Lord*, p. 107. l. 15. r. *Son, who was Conceived by the Holy Ghost*, p. 134. No. 2, 3, both one. p. 158, l. 29. read *approved by*, p. 163. l. 12. for *and* r. *is*. And the rest being Literal, I desire they may be Corrected by the Reader.

ERRATA in the Letter.

Page 5. Line 2. Read *elce*, p. 6. l. 12. r. *tends*, p. 11. l. 21. r. *Majesterial*, 1. 23. r. *weeak*, *Peremitory*, p. 16. l. 6. r. *angery*, l. 13. r. *Hetrodox*, l. 14. r. *Earronious*, p. 18. l. 9. r. *tendancy*, p. 42. l. 4. r. *peruse*, l. 5. r. *peruse*, l. 8. r. *Hetrodox*, l. 9. r. *earronious*; p. 44. l. 26. r. *Prayeing*, l. 22. r. *Colest*, p. 46. l. 15. r. *disreguard*, p. 47. l. 20. r. *enjoye*, p. 48. l. 19. r. *fourth*.

In the Reply.

P. 6. l. 25. r. *strangely*, p. 9. l. 5. r. *a*, p. 11. l. 1. r. *a*, l. 32. r. *of*, p. 12. l. 2. r. *the*, l. 3. r. *Churches*, p. 13. l. 14. r. *Books*, 21. l. 25. r. *Pale*, p. 22. l. 25. for *goodness* r. *Godliness*, in the same line, for *goodness* r. *Godliness*, p. 46. l. 21. r. *rank*, p. 55. l. 14. r. *erroris*, p. 57. l. 36. r. *Institutions*, p. 58. l. 1. r. *Christians*.

Written at my Lodging at Mr. *Hunts* in the Queens Printing-House Yard in *Black-Fryars, London*, (where any Bookseller, or others, may have any of my Books of which the Impression is not wholly sold off).

January 21. 1703. By *Francis Bugg*.

THE
SPIRIT
OF
Which precedes
Quakerism
REBUK'D:

In a REPLY to a LETTER of
Mr. Richard Vivers of Banbury.

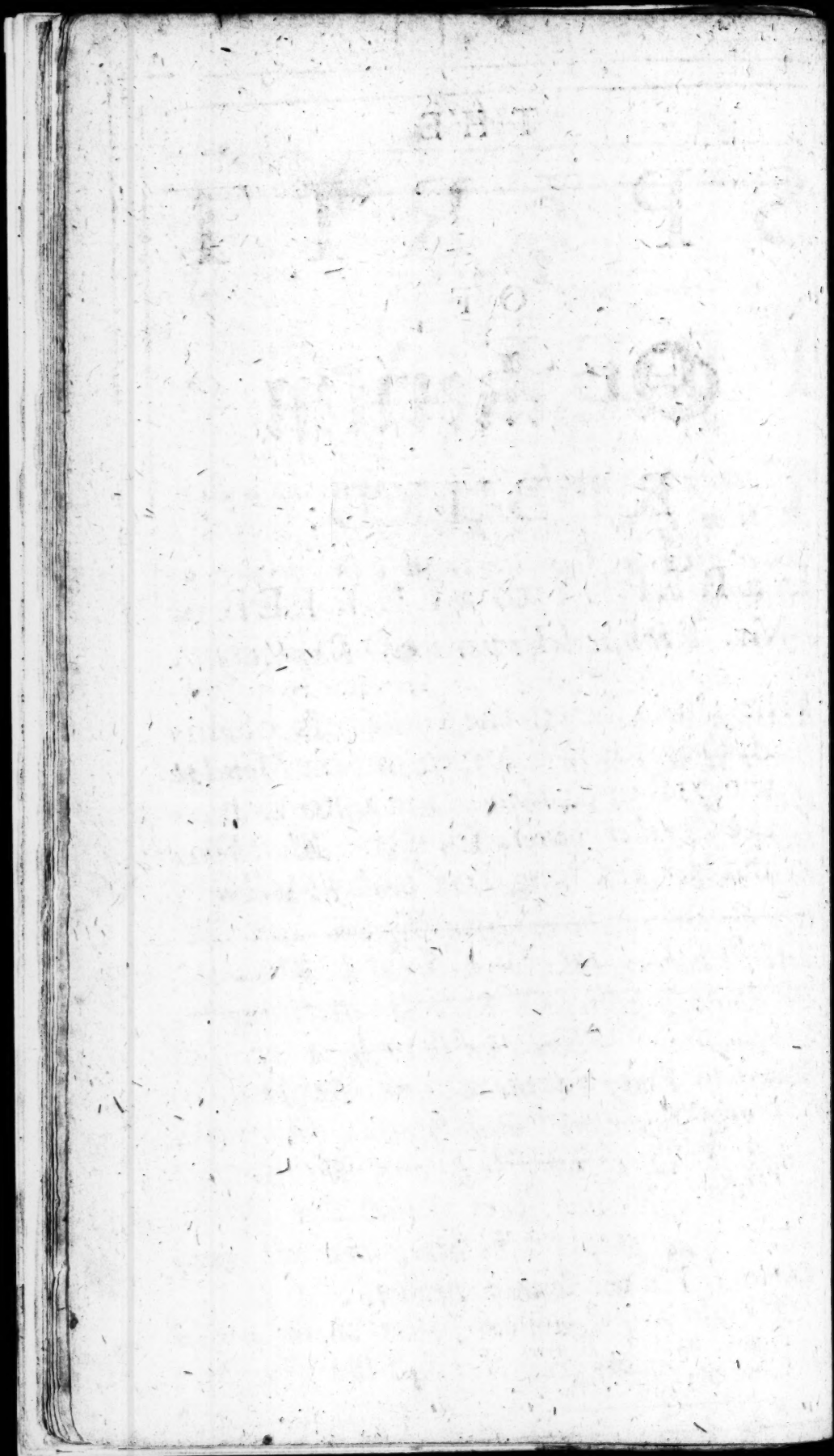
Wherein is shewn the Guiltiness of his
Apology for not Appearing on Monday
the 21st of September 1702, to Defend
the *Quaker-Tenets* from the *Blasphemy*
and *Her'sie* Charg'd on 'em by Mr. Bugg.

By *Ben. Loveling*, M. A. Vicar of Banbury.

To which is Annex'd,

The Late Proceedings with the *Quakers*, at
Banbury, Mildenhall, Northwich, Colchester,
&c. by Conferences, and otherwise. By
Francis Bugg.

London: Printed for the Author, and Sold by
J. Tayer at the Ship, *R. Wilkins* at the King's
Head, and *C. Broom* at the Gun in *St. Paul's*
Church-Yard. 1703.



THE P R E F A C E.

IT may be thought strange, that, in a Station of so much weighty Business, I wou'd give my self the trouble to Answer so inconsiderable a Paper; whose Faults, in regard to Sense, as well as Orthography, needs no other Conviction, than a bare Publication of it. But how mean and guilty soever it may be in itself, their great Opinion of it, was (I thought) a forcible inducement to extort an Answer from me. 'Twas Sign'd by their Speaker, brought where I was by one of the most Substantial and Creditable among 'em; and esteem'd by 'em all, an Apology sufficient for their declining the Conference. Whereupon I thought my self bound in Duty to make some Reply to it, lest the Ignorant and Prejudic'd should think it Unanswerable; and Mr. Bugg's Proceedings come short of that due Effect, which was propos'd by him, and all good Christians in the Neighbourhood.

I am very conscious, that there are in the Reply, many groveling and low Thoughts,

The Preface.

such as I wou'd never have troubled the World with, were I perfectly at Liberty. But I hope the Reader will be so candid, as to impute 'em to the Emptiness and Tautologies of the Letter. A Man cannot hold his Nose long over such a Mess, without being in some degree impair'd by it. And he who pursues a Criminal in an unsound Way, may well be excus'd, if he Sinks sometimes, and appears Muddy.

The Letter is Printed in a different Character, and distinct Paragraphs : So that it may be Read, either alone, or with the Reply. I have neither added to, nor taken from it, having with the utmost Fidelity transcrib'd it from the Original. Nor have I separated one Part of it from the other, to the injuring of Mr. Vivers: If any of 'em will say I have, I shall either Defend myself, or beg their Pardon, by Retracting my Error.

I call God to Witness, I have no manner of Malice or Ill-will to the Quakers; but shall however Subscribe my self as avowed an Enemy to Quakerism, as I am to the rankest Heresie and Blasphemy.

THE
SPIRIT of Quakerism
Rebuk'd, &c.

LETTER.

TO my Neighbours and Townsmen in
Banbury, or whom else it may concern.
These are to advertise.

REPLY.

I am very glad to see the Pride and Con-
fidence wherewith the *Quakers* were for-
merly possess'd, giving place to the much bet-
ter Guests of courteous and friendly Compel-
lations. Time was, when they treated those
that differ'd from 'em in Matters of Religion,
with the Scornful reflection of *Witches, Con-
jurers, World's People, &c.* Now we are their
Neighbours and Townsmen. And truly, in
some other Particulars, as well as this, they
seem to grow weary of what they first em-
brac'd with the most astonishing Warmth, as
the Immediate Dictates of the Spirit of God.
Which prompts me to conclude, That as t

are not convinc'd of the Divine Original of 'em, according to the Doctrine of their Apostles and Founders ; so in time they will void every Dram of the Poison they have unwarily imbib'd, till by degrees they recover their Spiritual Health.

LETTER.

That one Francis Bugg Writes to me as followeth, ' I Purpose on Monday the 21th of ' September next, to be in this Town, with my ' Books, to Prove my Charge, viz. That the ' Doctrines you hold, (i. e. the People call'd ' Quakers, in and about Banbury) tends to ' Subvert the Christian Religion.

REPLY.

If Mr. *Bugg* be culpable for making the *Quakers* this Proposal, it must be owing either to the *Cause*, the *Matter*, or the *Manner* of his Challenge : But none of these can fasten Reproach on him.

As to the *Cause* : No Person that has any sense of the injury of a Defamation, can blame him for what he has done. When a Man is deeply Wounded with the Sword of the Lips, or the Sharpness of the Pen, in that tenderest Part of him, his Reputation, he must be strongly benumb'd, if he does not bestir himself in order to a Cure. Mr. *Bugg* has been branded by these Men in their Books, and otherwise with *Lying* and *Forgeries* ; and does it not highly become him to appear in Publick, that by these Methods the guilt of

Lying

Lying might be rightly fixt on such as commit the Sin?

But beside this, The *Matter* of his Challenge is a farther vindication of his *making* it. He charges their *Books* with the disrespectful treatment of God's holy Word, and his only Begotten Son; a Denial of the Ever-blessed Trinity; a Contempt of the Sacred Ordinances of Water-Baptism, and the Lord's Supper by Bread and Wine; and a presumptuous Preference of their own Sufferings, to the Sufferings of Christ, the Apostles and Martyrs, in all the Centuries of Christianity.

These are the guilty Points he taxes 'em with, offering to prove his Allegations out of the genuine Books of the very Founders of their Religion, who pretended as much to Inspiration as the Apostles and Prophets.

Now, can any Man of Zeal or Conscience, professing the Christian Religion, be sensible that there are such dangerous Passages extant, and not endeavour their Condemnation and Censure? To talk of being a Friend to the Fundamentals of the Gospel, without a forwardness to decry what tends to subvert 'em, and to expose it to the Scorn and Hatred of Mankind, is far from the incumbent Duty of *earnestly contending for the Faith once delivered to the Saints.*

Either then he must have permitted their poisonous Tenets still to operate to the Destruction of the Body of Christ, his Church, and so be accountable to God and good Men for all the pernicious Effects of his treacherous Silence; or he must appear with proper

Antidotes to obviate the Infection, and secure that Body whereof he is a Member.

Nay, he is also Justifiable, as to the *Manner* of his Challenge. He not only gave 'em a considerable Time for the making their Defence, but withal offer'd to Burn his Books, if any any false Quotation could be found in 'em. And when Mr. *Vivers*, acting contrary even to common Humanity, turn'd him out of his House, he bore the surprizing Affront with a seasonable Patience, still inviting him to so necessary a Conference.

Thus are Mr. *Bugg's* late Proceedings with the *Banbury Quakers* highly defensible, whether we consider the Cause, the Matter, or the Manner of his accosting 'em.

LETTER.

To which I say, he takes the wrong way to Prove his Charge; for if he was able, either to prove his Charge, or refute the Answers that have been given him thereto in Print; he should take that way to Prove he hath done to Charge, i. e. Publick Print: For there is no proportion between what's talked among a Rabble, in one Country-Town, and what may be spread in these several Nations.

REPLY.

In this Paragraph, Mr. *Vivers* would fain perswade the World, That Mr. *Bugg's* Proposal for a Publick Personal Conference with the *Quakers* at *Banbury*, is not so suitable, as his Contesting the Matter with 'em in Print; which

which he endeavours to confirm by these two Reasons, viz.

First, Because he Charg'd 'em in *Print*,
And,

Secondly, Because the Personal Conference cannot so much affect adjacent Countries and Nations, as what is spread in 'em by way of Printing.

But neither of these Reasons ought to have diverted Mr. *Bugg* from his well-laid Design of Engaging the *Quakers* by a Personal Conference.

Not the First: Because to argue from a Man's Challenging in Print, his Obligation to Dispute in Print, is no good Consequence. The Obligation arises not from the Printing, but chiefly from the *Nature* and *Terms* of the Challenge; and consequently, Mr. *Bugg* could be under no manner of Engagement, by vertue of his Printed Challenge, to a Printed Conference; unless when he Printed it, he had oblig'd himself only to that Particular Method. But we cannot find he did; the Substance of his Challenge being nothing else, but a declaration of his Intention to vindicate himself and the Christian Religion, in the nature of a Publick Personal Conference, from the groundless Aspersions the *Quakers* had cast upon Both.

Nor is the other Reason alledg'd by Mr. *Vivers* of that weight, as to induce his Antagonist to decline his Method. For it does not follow, but that a Personal Conference may afterwards come out in Print, be spread in several Nations, and so be no less extensive in its Influence, than if it had been Printed without

out any such previous Debate. And, to gratifie Mr. *Vivers*, and the rest of his Brethren, Mr. *Bugg* would not have been so churlish, as to have refused Printing it; nay, except he fails of his usual Sincerity, 'tis ten thousand to one, but he has Printed it already. So that, whenever he gives them, or any of their Adherents, such another Challenge, 'tis to be hoped, none of 'em will give him such another faulty Reply.

But after all, Mr. *Bugg's* Method seems to me the most Reasonable and Proper of any whatsoever. For, what Means can he more effectually apply, to secure Mankind from the *Heretical Leaven* of their Printed Books, than, in the presence of many select Persons of both sides, to produce their Errors, and, by mutual consent, commit 'em to the Flames? Is not this a short cut to an advantageous Decision of the Point in Controversie? If in their Books, he can find nothing but *sound Speech which cannot be condemn'd*, he deserves all the Ignominy they have pelted him with; nor should he fail to have his *due* share of it from the *Church of England*: But if their Writings contain any Heresie or Blasphemous Assertions, they ought by no means to survive the Conference, and prove a standing Temptation to Mankind.

After several Answers *Pro* and *Con* in Print, they must have come at last to a Personal Debate; wherein it would have been expected that Mr. *Bugg* should prove the Truth of his Citations, out of their own Authors, in order to their Condemnation. Now, why the *Quakers* should insist upon *this* Method, so inconsistent

consistent with Speedy, as well as Unexceptionable Determination, is a Secret, that needs not the Magick of a Conjuror to unriddle.

Nay, this has been done over and over already, to very little purpose; and 'tis not to be admir'd they should be willing to confine themselves still to it. The way he now proposes to Confute 'em, is experimentally more Successful; and they cannot contemplate their Tottering Condition at *West-Dereham*, *Sleaford*, or *Colchester*, without an utter Abhorrence of such prevailing Attacks.

But, with the leave of Mr. *Vivers*, there would have been others found, besides *Rabble*, in the Town of *Banbury*, to have Talked of the Proceedings between him and Mr. *Bugg*. So that, this Reflection seems rather design'd as an *Excuse* for his not appearing, than any just Account of the Sufficiency of the Audience.

LETTER.

And if F. B. is so Magisterial to Summons, let not any be so foolish, to think the Quakers are so Weak to observe his Peremptory Summons.

REPLY.

If Mr. *Vivers* judges it *Magisterial* in Mr. *Bugg* to demand a Conference; I would ask him, what he thinks of *Pickworth's* late Challenge at *Sleaford* in *Lincolnshire*? Did he not *Summons* him to Dispute with all the Air of Assurance and Contempt? Nay, if I thought Mr. *V.* would not be too angry, I would know, what his Sentiments are o those *Primitive Quakers*

Quakers, who, Symbolizing with the *Luperci* among the *Romans*, ran Naked through Streets, and sometimes into our Church, disturbing the Publick Worship, and commanding the Minister in the most aggravating Terms, to defile, and *Dispute* with 'em? I will not be positive, but I fancy such indecent attempts have been made in his own Town of *Banbury*, and I think I have heard some of the ancient Inhabitants of Note seriously affirming, they were Eye-witnesses to these Extravagancies.

But why will he call Mr. *Bagg's* Challenge *Magisterial*, when he could not well send it in softer Terms? He only tells him the Reason why he thought himself oblig'd to accost him; and then, in a very amicable way, *Invites* him to the Conflict. And sure he could not have done less, except he had been altogether Silent. So that, I am apt to conclude, there will be a great many so *Foolish* as to think it a plain piece either of *Weakness* or *Wickedness* in the *Quakers*, not to observe his very just, inoffensive Motion.

L E T T E R.

Or can no better spend their Time, than to attend when, and where he shall Ramble about the Country with a Packet of Books? For whatever little mean ways he may take to get a Penny by his Books; or to ingratiate himself into such Ignorant or Malicious Persons as himself, in hope or expectation they will give him Money for his Work.

R E P L Y.

Now the *Quakers* have discover'd one of the chief Causes of their Indignation against Mr. B. He comes about, it seems, with several of his *Books*, and thereby exposes the *Mystery of their Iniquity* to the view and abhorrence of all good Christians. This Method they are highly averse to, That *his Books and Works* should Travel o'er the Nation: They would have none but their *own* come abroad into the World.

Well then, Mr. B. (I can assure 'em) is so very obliging, as to gratifie 'em in Part. For to my certain knowledge, he brings about a considerable Number of *their Booke too*; nay, their most approv'd ones; and more than that, helps to make 'em publick, to let the World see what are the Contents of 'em. And what more will they have?

I cannot devise how the *Quakers can spend their Time better*, than to attend at such a Conference. Is it not worth their while to appear and defend their Religion from the Black Charge of Blasphemy and Heresie? If this be trivial in their account, I would know of 'em, what they esteem Important?

Nor need they *spend much Time* about the Matter. For however Mr. B. may *Ramble about the Country himself*, he is so Civil as to put them to as little trouble as possible, comes to the very Place of their Abode; And everybody must own, they are but of a base Breed, when they will not Fight him on their own Dunghills.

Why

Why should not he get by his Books as well as *other Men*? Do not they themselves get by their respective Callings? Have not they *Hirelings* among 'em, as well as we *Fox, Cater, Wallingfield, Kilborn, Green, Crisp* and *Bingly*, (not to mention others) are a sufficient proof that they have. And if he may be ashamed of his Employment, 'twould have been their wisest way to have appear'd, and proved it so, to those that think the contrary. Till they do this, most People will acknowledge, they ought rather to be ashamed of many of their Tenets.

Mr. V. tells us, *F. Bugg's* design is to ingratiate himself into such Ignorant and Malicious Persons as himself. Who those Nameless Persons are, lest I should misunderstand him, I shall not pretend to say: But as for Mr. B. (whom he more directly points to) 'tis my Opinion, they would give a great many Pounds he were Ignorant of their Principles. He has Knowledge enough to Discover them, and they have Knowledge enough to Discover that.

But, why is he *Malicious*? Are Acts of the best Charity and Compassion, Symptoms of *Malice*? Because he tells 'em the Truth, is he therefore their *Enemy*? He apprehends God is displeas'd with 'em, for their abuse of his Christ, his Word, and his holy Ordinances; and his indefatigable Endeavours to Reconcile 'em to their Maker, is unquestionably an Argument of the sincerest Friendship. And after all, to tax him with being *Malicious* on the account of such a Charitable piece of Service, is most abominably Unjust.

LETTER

I would have all know he is not worth our Notice of him ; neither do my Friends here, as I understand, intend to take such notice of him, knowing he is one of little Reputation.

REPLY.

What Mr. Bugg's Character is, may be best known from his Acquaintance, and from several Certificates, and Recommendatory Letters in Print, by Persons of * indisputable Credit and Eminency : Which I take sufficient to weigh down the load of Calumnies, that some disaffected Men, of far less Repute, have thrown into the Scale. Nor is it strange, that they who are *Resolved* to continue in Error, should make it their main business to Traduce those who go about to Reclaim 'em.

But, admitting he be *one of little Reputation* ; yet it does not therefore follow, That Mr. V. or his Friends, in a case of this nature, ought not to take notice of him. His Objections to their Tenets, are built upon the Authority of their Friends Books ; and I would as soon believe a Bad man, as a *Seraphim*, if he commands my assent with Ocular Demonstration. Had he recourse to some other more precarious Method, an ill Name indeed, might probably have defeated his design of

* See *Pilg. Prog. &c.* 2 Edit. p. 292. 305. A *Seasonable Caveat, &c.* p. 60, 61, 62, 66. *Vox Populi, &c.* p. 23, 24, 25, &c. *Modest Defence, the Dedication*, p. 2. Con.

Conviction ; but when he pretends to persuade only by *uncontested Measures*, then *not to take Notice*, is the ready way to be taken Notice of.

LETTER.

Tho' he serves for, as a Mercenary Agent, for certain angry Persons ; that have more Ignorance than true Devotion, and want both Scripture Arguments to Refute the Christian Doctrines we hold, as well as Godly Lives to convince those that knows them, that they are more Christian in their Conversation, than your Peaceable and Religious Neighbours, called Quakers, who they account Heterodox and Erroneous.

REPLY.

I am very sorry to say it, but I think I begin to commend the *Quakers* too soon : For they do not here discover that amicable Temper they seem'd to promise in the *Dedication*. Now they act the *Pharisee* to the *Life*, look down on us *Sinful Publicans*, with an air of Contempt, Extolling themselves, and Condemning others.

That there are in our Communion too many *Irreligious* as well as *Ignorant Men*, I must own with regret ; but that all are so, who countenance Mr. B. I can no more grant, than they can prove. I'm sure, their being *angry*, is no good Argument that they want either *Knowledge* or *Devotion*. We are in many cases *commanded* to be *Angry*. Even the Meek *Moses*, when he beheld the *Idolatry* of the
ungrateful

ingrateful *Israelites*, was overcome with this passion. And to say, we ought not to be more than ordinarily mov'd at the Corruptions of the *Quakers*, is in effect, to assert, That Blasphemy is not so provoking as Idolatry. Nay, the holy *Jesus looked round about*, on the envious and ensnaring *Jews, with anger, being grieved for the hardness of their hearts*. So that, if Mr. B. be serviceable to certain Persons, who are angry on the account of their unjustifiable Doctrines, he is serviceable to Religion, and consequently, to all the World. And at this rate, they make him a very useful Man indeed!

It methinks Mr. V. should not reflect so often on the Ignorance of other People, when his own Letter abounds so much with it. I am not to think, he has learnt the Art of Spelling and Writing Sense, as well as Teaching Sound Doctrine, from G. Fox; whose WILL is as good a Standard for the one, as his JOURNAL, GREAT MYSTERY, &c. are for the other.

I would have Mr. V. understand, that we do not account every thing *Heterodox* or *Erroneous*, which does not suit our Fancies. No, we humbly submit to the Holy Bible, and the Authority of the Church in the purest Ages; and what we find by these Touchstones Condemn'd, we have reason to reject as Drossy and Counterfeit. Now, their Doctrines being a perfect complication of all the Heresies in several Centuries of Christianity, we may justly account 'em *Heterodox* and *Erroneous*. This (if any of 'em will appear in print) I shall endeavour to prove, partly by

Scripture-Arguments, and partly by Ecclesiastical History, as the nature of the thing may seem most to require.

LETTER.

And the Quakers chose rather to put to Silence the ignorance of foolish Men, by well doing, than to be like unto them, by entering into such Publick Debate, and Conference with them, which may tend to the breach of the Peace, and have no tendency to those good Ends proposed by the Government, of Uniting the Queens Protestant Subjects, in Interest and Affection, the two great Bonds that hold them together, against those that, to gratifie their ends, seek their Ruin.

REPLY.

If to dissent from the Doctrines in Holy Scripture, and the Decisions of the Church in the purest Times, be *Well doing*; then we do our Duty, when we comply with the *sinful lusts of the Flesh*. For Heresie, or such a groundless Dissention, is, by the Apostle to the Galatians, expressly reckon'd among the *Works of the Flesh*. And by this means, the Quakers incur the Guilt and Woe, of calling *Evil, Good*; which, tho' it may silence the ignorance of foolish Men, will make wise Men *Speak*, to guard the Christian Faith from the Tinctures of Error, as well as the Quakers from the Bottomless Pit.

I am perswaded, the Members of the Church of England are as tender of the Publick Peace

as any *Quaker* can be. They are Loyal out of Principle and Choice ; whereas there have been Books Printed by other People that smell too rank of — *Anarchy* and *Antimonarchical Government*. The intended Conference sure could not have endangered the *Peace*, when so many well affected Gentlemen, whereof some are in Commission to preserve it, were to be actually present, and only plain matter of Fact to be debated.

And as such a publick Conference would not have tended to the breach of the *Peace* : So neither would it have disunited the *QUEEN's Protestant Subjects*. For it might have been highly conducive to an Union in Principles ; and when Men are of *one Mind* and *one Heart* in these very considerable Matters, their true *Interest* and *Affection* for each other will be advanced of Course.

God forbid any thing should be attempted by any of us, that might destroy the *good ends* proposed by the *Government* ; or make the Crown of our most deserving *QUEEN* fit troublesome on her Royal Head. But as the Defence of Christianity can be no disadvantage to ONE who is by *Judgment* and *Principle*, as well as *Title*, DEFENDER OF THE FAITH : So neither can such an incumbent Undertaking contradict the *Ends* of the *English Government*, unless the welfare of the *English Church* be no part of its Charge.

I cannot see what occasion there is for this Reflection on the Members of the *Church of England*, viz. That they to gratifie their own Ends, seek the ruine of the *QUEEN's Protestant Subjects*. For We are the only Persons in

the Nation conformable to the National Religion: We make no disturbance in the State, out of any squeamish disgust to the *Establish'd Church*. And 'tis an undeniable Truth, that were there no such thing as a *Quaker* among us, our Island would be much farther from the apprehensions of *Ruine*, than it is.

But since they force me to speak, I must needs tell 'em, they are the worst *Subjects* in the World, being bound by their very Principles, to be *bad Subjects*: Whereas our Principles oblige us to all the *proper Acts* of Duty and Allegiance. They expect Protection from the Government, without any due, or grateful return. To draw the Sword on the most important accounts, is against their Consciences; insomuch, that were the majority of the Nation of their Mind, we should soon become a Prey to any invading Enemy; and the *Jesuits*, who are suppos'd to have *hatch'd* 'em, would not find it difficult to get Reception among us.

From hence 'tis evident. how fatal it may be, to give 'em too much *Liberty* to propagate their Kind. For, every *Profelyte* they make, a Subject is lost; and as they increase, the Interest of the Nation must proportionably *sink*.

And as they do not deserve the Name of *Subjects*, so neither ought they to be numbred among *Protestants*: For a *Protestant* is one who professes the *pure Christian Religion*, *protesting* against the novel Corruptions of the *Church of Rome*, viz. Idolatry, Transubstantiation, Purgatory, &c. Not one that *protests* against the Divine Authority of the Scriptures,

the

the *Doctrine* of the *Trinity*, the personal *Union* of the God-head and Man-hood in *Christ*, the use of the *Sacraments*, &c. If to protest against what is Truth, and of Divine Inspiration, be the distinguishing Character of a Protestant, believe me, the Devil would be the greatest and most constant Protestant imaginable; nay, the very Ring-leader of the Profession.

So far are *Quakers* from being truly *Protestants*, that they are not so much as *Christians*; this was Mr. Keith's opinion of 'em before he left 'em; for in his *Account of the great Divisions amongst the Quakers in Pennsylvania*, &c. Printed in the Year 1692, he calls the Followers of Mr. Pen NO CHRISTIANS, p. 6. And (continues he) 'tis no railing nor ungodly Speech to call 'em IGNORANT HEATHENS, for it is their proper Name due to 'em, &c.

And indeed I think so too: For when Christ built his Church, he appointed Baptism as the only Door of coming into it; and whosoever pretends to climb up some other way, can never enter into the Pail of the Church, and consequently ought not to be numbred among the *Family*, or *Houshold of Faith*. Now since the use of this initiatory Sacrament, is, by the Quakers not only neglected, but dispis'd, 'tis a plain case that the Name of a Christian does not belong to 'em: And if they are neither *Protestants* nor *Christians*, nor beneficial *Subjects*, I humbly presume it may not be improper to have an Eye upon 'em.

L E T T E R.

And if this busie Officious Man, who seeks Gain by these ways he takes, more than Godliness; and to beget Enmity, and raise Persecution among the Queen's peaceable Subjects, rather than to unite them in Interest and Affection; is imployed by any for those ill Ends, it behoves all the Queen's Subjects to give no Countenance or Encouragement to him in these practices; for my part, I nor my Friends shall not gratifie him nor them therein: By having such Rambling Noisie People that he may get together to hear his Drollery, he judges of Things they understand not.

R E P L Y.

Whatever Mr. Bugg's private Designs may be, as long as the Cause he undertakes is good, he ought to be countenanced as useful to the Publick. A Man that does Religion, or his Country any signal Service, tho' he be moved to it by Avarice, Ambition, or any other sinister End, which might render the Action odious to God, deserves notwithstanding the Thanks of his fellow Subjects, and the Favours of his Prince.

But how can Mr. V. tell that he seeks Gain rather than Goodness? That he seeks Goodness, is evident, because his Services have a peculiar tendency to the destruction of Blasphemy, as well as to the support of pure Religion. But it does not so plainly appear, that he seeks Gain; for if he accepts of some small gratuities

gratuities for necessary Subsistence, does it therefore follow that he is *Busy and Officious only* for the sake of Temporal Advantage? And if the Rule, whereby we are to judge Men, be outward Appearance, we must esteem it a great piece of uncharitable censoriousness in Mr. V. to put so irreligious a Construction on Mr. Bugg's good Services.

The same may be said as to his endeavouring to *beget Enmity, and raise Persecution*; his direct Design being the security of Christianity from all manner of *Quaker-Corruptions*.

'Tis a strange Notion our Dissenters seem to have of *Persecution*; as if, when they suffered any small inconveniency on the account of their *Non-Conformity*, they were immediately Persecuted: Whereas *Suffering as Evil doers*, they were only *buffeted for their faults*, for their injury to the Publick in Church and State, by their Sin of Schism; and had they *taken it patiently*, the Apostle assures 'em it would not have been *Thank-worthy*. If they had suffered for *Righteousness sake*, 'twould indeed have been Persecution in the Scripture Sense; but enduring as Malefactors, they *only received the due reward of their Deeds* by Legal Prosecution.

I shall not here meddle with the *Presbyterians*, or show how vehemently they have exclaimed against *Liberty of Conscience*, and how highly they have approved of what they now call *Persecution*. But as I am concern'd only with the *Quakers*; so shall I confine my self to an examination of their *Practices and Opinions* as to this Matter.

And here I need only refer the Reader to the *Snake in the Grass*, and the *Pilgrim's Progress from Quakerism to Christianity*, where he will find Mr Pen, and several other *Quaker* Magistrates in *Pensilvania* censuring and imprisoning Mr. Keith for Preaching a Christ without; William Bradford for Printing Mr. Keith's Appeal, and John Macomb for dispersing one of 'em. He will find something of the like Nature in the *Barbadoe's Judgment*, subscribed by 39 Men and 43 Women. In Mr. Pen's rough way of managing Mr. Keith at the *Quaker Meeting at Ratcliff 1694*. In the mutual Excommunications of the *London and West Country Quakers*, in the Year 1677. And in the three *Quakers Meetings of Grace Church Street, Turners Hall, and Harp Lane* in *Whitsun-week, 1695*; in all which Instances there appear'd great heats and pretences of Authority among 'em, to censure and condemn different Opinions, and stubbornness of Temper.

But I must not forget Mr. Pen's sentiment of Liberty of Conscience, in a Book of his, wrote against some of the *separate Quakers*, Entitled *A Brief Examination and State of Liberty Spiritual*, Printed 1681; where, from the Understanding that he had received of God, he inveighs against such Persons that shall pretend to advert to their own private Light, in opposition to the Orders of G. Fox, and his Church.

From all which we may infer, That admitting some People do imploy Mr. B. for the raising Persecution; yet, in the Judgment and Practices of the *Quakers* themselves, it cannot be

be said, that he is therefore imployed by any for *ill Ends*.

But after all, where is the *occasion* for such a surmise? Does Mr. *Bugg's* Proposal for a Friendly Conference, tend to the Abridgment of their supposed Toleration by Law? The *only Ends that he is employed for*, are the Preservation of the Scripture, and the Christian Ordinances; nay, the Divine Personality of Christ himself, from Infidelity and Abuse: And as such *Ends* are far from being *ill*; so does it behove all the QUEEN's *Subjects*, to give Countenance and Encouragement, to those that promote 'em. If what they call Persecution, should be *raised*, they may thank themselves; who will rather be accounted Blasphemers and Hereticks, than join with us in the condemnation of the Blasphemy and Heresie of their Friends Books.

When therefore Mr. *V.* says, *He nor his Friends shall not gratifie Mr. B.* nor his Abettors, in consenting to a Personal Conference, he seems quite to mistake his and their real Interest: For, had he appear'd, and with due forwardness, declar'd his and their great abhorrence of such abominable Expressions as might have been produced, he would undoubtedly have *gratified* himself and his Friends therein, as well as Mr. *B.* and *Us*.

Mr. *V.* seems to intimate, That most of the Audience would have been *Rambling, Noisie People*; signifying, perhaps, his fear that he should not be heard in his Conference with Mr. *B.* But why so? Did not Mr. *B.* in his very *Challenge*, intreat him to *adjust Preliminaries* for an orderly Debate? Did he not, at
Sleesford,

Sleeford, draw up *Articles*, confining himself as well as *Pickworth*, to a certain number of Minutes, to avoid *Rambling*? And that there might be no unnecessary *Noise*, did he not propose that but one should *Speak* at a time? And can *Mr. V.* imagine, he would have been so unfair, as not to have oblig'd himself to the same Terms at *Banbury*, had the *Quakers* desir'd it. Nay, *Mr. B.* is such an Enemy to *Rambling* and *Noise*, that he would have declin'd the Conference himself, if they would not be bound up to some decent Condition.

Had the *Quakers* appear'd, and he been under confinement to a few Minutes Discourse at a time, (as he intended) he would have found other Matters, beside *Drollery*, to have entertain'd the Company: He would have been very busie in presenting us with a Scheme of their Founders Blasphemies; and, exhibiting 'em to publick view, we could not have wanted *Judges* to understand whether they ought to have been Burnt, or not. Matter of Fact is obvious to any Man of common Abilities, and Blasphemy so astonishing, that the meanest Ploughman is startled when he hears it.

LETTER.

Yet are we not conscious that he can prove by plain Scripture, any of the Doctrines we hold, to be either Erroneous, or to have the least tendency to subvert Christianity.

R E P L Y.

Were the *Quakers* Tenets neither *Erroneous*, or destructive to *Christianity*; 'twould be unpar-
 onable Injustice in us to Charge 'em with such
 Corruptions : But, if they *know* they are guil-
 of such pernicious Errors ; 'tis as notorious
 piece of unworthiness in *them*, not only to
 maintain 'em, but also to assert the Innocency
 of their Consequences. I shall therefore briefly
 consider——

Whether some of their *Doctrines* be not so
 very *Erroneous*, as to tend to the *Subversion*
 of the Christian Religion. And,

Whether Mr. V. and his *Banbury* Friends be
 not *Conscious*, that they have such an irreligi-
 ous Tendency.

If these two things be made out, all the
 Dirt he hath thrown upon others in the whole
 series of his Letter, will go very near to stick
 upon himself, and those that side with him.

Now, That some of their *Doctrines* tend to
 subvert *Christianity*, is undeniably evident.
 or, is not the Substance of the Christian Re-
 gion contain'd in the New Testament? And
 is not it the Duty of all Christians to Believe
 and Revere what they find in that Volume as
 the *Word* of God? Whosoever then denies
 the *Scriptures* to be God's Word, destroys of
 consequence, the very Foundation of the Chri-
 stian Faith ; and goes the ready way to dis-
 credit those precious and comfortable Truths
 therein recorded. But this the *Quakers* have
 egregiously done, having expressly assured us,
 that the *Scriptures* are, in no sense, the *Word*
 of

of God; and that to call 'em so, is the highest Blasphemy.

Again, nothing can have a greater *tendency to Subvert Christianity*, than the denial of Jesus of Nazareth to be Christ, the Son of the Living God. What a Christian is to believe as to this matter, is, That he who was the Son of God by Eternal Generation, was *in the Fulness of time*, according to the Predictions of Moses, and the Prophets, and the Psalms, concerning him, Incarnate by the Holy Ghost, of the Virgin Mary, Suffered and Died for our Offences under Pontius Pilate, the Roman Governor; and the Third Day Rose again for our Justification, and Ascended to the Father, to make Intercession for us; till from sitting on his Right hand, he shall come in the Clouds, in Power and great Glory, to Judge the World.

Now, as all this is plain Matter of Fact; so is the History of it Infallibly deliver'd us by the Inspir'd Evangelists: And therefore, to turn all these real Transactions, proposed by God as Articles of Faith, into a meer Allegory; is to make him a Lyar, and the New Testament a perfect Parable.

But the guilt of this, is chargeable on the Quakers. They not only deny the Personal Union of the two Natures in Christ; but, applying all that is said of our Saviour to their *Light Within*, they allow of no Christ *Without*, and consequently assert, that he is Born, Crucified, and Raised from the Dead *within* 'em. They tell us, That this *Light within* testifies against our imaginary God beyond the Stars, and our carnal Christ. That they who Preach Christ without, and believe in him as he

he is in Heaven above, are false Ministers. And that they do utterly deny, that the outward Person which suffered at Jerusalem, was properly the Son of God. And if this monstrous Opinion does not strike at the Root of Christianity, I must profess my self a perfect Stranger to the Principles of the Christian Religion.

But farther: Nothing is more certain than their denial of the Ever-blessed Trinity. They say, 'Twas conceiv'd in Ignorance, and brought forth and maintain'd by Cruelty. That Ministers who dream of Three Persons, and would divide 'em out of One, do all like Conjurers.

Now. this not only contradicts the settled Judgment of the Church in all Ages, but also opposes the very Scripture itself. For, tho' the word *Person* be not there expressed, yet is it plainly enough imply'd with reference to the whole Trinity. We find there the three Terms of *Father*, *Son*, and *Holy Ghost*: We find these exerting and performing distinct Offices, and every one of 'em keeping to his own peculiar Province: And if the Actions of a *Person* be in holy Scripture appropriated to Each, we have reason to assert the *Personality* of each; because the Properties of a *Person*, which are communicable to nothing but what has *Personality*, are attributed to Each, distinctly consider'd. Hence the *Nicene Creed*, and that of the Apostles, do propose the *Father*, *Son*, and *Holy Ghost*, as *distinct* Objects of Faith; inserting withal, the several Characters and Functions of each single Object. And hence the Trinity is so justly Sacred among us of this Nation, that our Governors have

have exempted such as deny it, from the *Act of Toleration*. The *Quakers* then, by their opposition to the Doctrine of the Trinity, do forfeit all manner of Claim to the *Act of Indulgence*, as well as condemn the Suggestions of Scripture, and the Established Creeds and Resolutions of Ancient Councils.

Moreover, To despise the holy Ordinances of Baptism by Water, and the Lord's Supper by Bread and Wine, is the direct way to *Subvert Christianity*. For he who does so, flights those useful Means whereby a Christian is *Born and Fed*. Baptism is the giving Birth to a Christian; and the Eucharist exhibits Spiritual Nourishment: Consequently, the debarring Men of these Ordinances, hinders 'em from being join'd to that Body, whereof Christ is Head; and so cuts off all communication of Graces (at least in the ordinary way) from the Head to 'em.

Now, that the *Quakers* are guilty of this prophane contempt of these compassionate Ordinances, is demonstrable, as from several scurrilous Invectives against 'em in their Writings; so from their continual and acknowledged Omission of the use of 'em.

Besides, whoever accounts his own Sufferings *greater* and more *unjust* than the Sufferings of Christ, may truly be censur'd as an *Adversary* to Christianity. For the whole Covenant or Christian Religion, is founded on the Merits of our Saviour's *Passion*. He Suffer'd for the Sins of the whole World: *The Lord hath laid on him the Iniquities of us all*. All the Miseries due to our Degenerate Nature, were center'd in *his* Sufferings; otherwise,

wife, an unchangeably just God, would not have accepted of 'em, as a sufficient Satisfaction for the Transgressions of Mankind. But when frail Creatures shall presume to say, Their Sufferings are not only Greater, but more Unjust than those of *Christ*; what is this, but an unpardonable detraction from the Merits of our Lord? An undermining the very Foundation of a Christian's Hope? And a wicked Inlet to Deism and Infidelity?

But this, as black and pernicious as 'tis, is the Opinion of the *Quakers*: For they say, their Sufferings are *greater, and more unjust, than Christ's or his Apostles*. And the Reason they render, is this; *Because what was done to Christ, and the Apostles, was chiefly done by a Law, and by the due execution of a Law.*

But, alas! The Reason is altogether as Blaphemous as the Opinion, in whose defence 'twas alledg'd. For, if *Christ* Suffer'd by the due execution of a Law, then was he a Transgressor; then he suffer'd for his own Sins, and so could not be called a Propitiation for other Men's; since the Sufferings of a guilty Criminal, are far from being Meritorious. But we are assur'd from Scripture, that *he did no sin, neither was guile found in his mouth*; and consequently, his Sufferings were not by the due execution of a Law.

If he Suffer'd by the due execution of a Law, we must suppose that Law to have been either *Roman, or Jewish*; for, considering the Place of his Residence, no other Law could any way reach him. Now, as for the *Romans*, they easily Acquitted him; even their arrogant and inflexible,

inflexible, as well as cruel *Prefect*, could not but confess, that *he found no fault in him*; and as a standing Testimony of his just Sentiments, *washed his Hands* in a solemn manner, to signify his abhorrence of his Barbarous Crucifixion.

Nor did our Saviour Suffer by the *due execution of any Jewish Law*. Indeed, the *Jews* told *Pilate*, *They had a Law, and by that Law he ought to die, because he made himself the Son of God*. And I must own, in the Law of *Moses* 'tis said, *He that Blasphemeth the Name of the Lord, shall surely be put to death*; and that if any other beside *Jesus*, had stiled himself the Son of God, he would doubtless have Suffered by the *due execution of this Law*. But the *Jews* expecting a *Messiah*, from the Types and Prophecies of the Old Testament; and Christ appearing under all the several Characters and Functions he was there prefigur'd and promis'd; and withal, producing the most obvious and convincing Credentials in behalf of what he said; they could not but acknowledge, That either the God of Truth would set his Seal to a Lye; or else, That our Saviour was truly *the Son of God*. If they asserted the former, they would have been Blasphemers themselves: But if the latter, Christ did not Suffer by the *due execution of a Law*. Nor need we add, That the due punishment of Blasphemy was Stoning, not Crucifixion.

But now, The Sufferings of the *Quakers* were both by a *Law*, and by a *due execution of a Law*. For they not only went contrary to an Act of Parliament, but were also punish'd in the very way and method prescrib'd by that Act.

And for them to draw a comparison between their own flight, but just Sufferings, and the undeserved, as well as unexpressible agonies of our Dying Redeemer; and withal, give the former the preheminnence, is such an instance of *Blasphemy*, as cannot possibly consist with the Belief of Christianity. And therefore, must be suppos'd to *tend to the Subversion of it*.

Once more, Can any esteem those Persons *tends to the Christian Religion*, who shall prize their own *Books and Sayings* more than the *Oracles of God*; and publicly confess, that the Authority of 'em is greater than that of the Gospel? To rely upon the Dictates of our own Minds, preferring 'em to the Revealed Law of God, is to *Cast Christianity* in the whimsical Mould of Humane Fancy; by which means, the Rule of a Christian's Practice would be as different, as the Tempers and Inclinations of Men are various, and their Interests separate. And then, what is accounted Christian by one Man, will in the Judgment of another, be Antichristian and Blasphemous; so that in time, the Spirit of Christianity, as discover'd by the Letter in the New Testament, would be perfectly defac'd, and new Schemes of Duty (quite different from that were formerly laid down) would daily drawn. Whence a Man may be forc'd to condemn himself to Morrow, for what he does to Day by an approv'd Rule; and one Person must necessarily censure what another does, according to his different Texture and complexion. On which account, no Model Government or Religious Discipline could

be of any Service ; every dislike of it being as Sacred as the Constitution, would be capable of overturning it ; every pretence to Conscience and fresh Revelation, would presently dissolve the firmest and most beneficial Obligations ; and every blaze of New Light, Eclipse and altogether Extinguish the Old.

Now, that Men might not be bewildered in such fatal dissatisfactory Meanders, the Goodness of God has so contriv'd it, that there shall be a Visible Way for Men to ^{Walk} in to obtain Heaven. He therefore made choice of several Guides, to direct 'em to this sure Path ; and that there might be no mistake, has taken care that these Directions be committed to *Writing*. Nay, when the *Old Way* was abused and made intricate by the false glosses of the *Scribes* and *Pharisees*, he sent his own Son, the *Messenger of the Covenant*, to chalk out a *New and Better Way* to Bliss ; and afterwards endued the *Evangelists* and *Apostles* with such a competent measure of his Holy Spirit, as enabled 'em to exhibit it to Mankind without Error or Prejudice. And knowing this sufficient for our Salvation, and to keep us from adverting to false Prophecies, he has given us no encouragement to expect farther Discoveries of his Will to us, but plainly assures us, that *if any preach other Doctrines, than what are contain'd in the New Testament, they shall be accursed.*

The way therefore to Support Christianity, as well as to express a becoming Gratitude for the Mercy of the Gospel, is to propose the *Written Word* as the sovereign Rule of our Moral Actions ; to try all our Thoughts, Words,

Words, and Deeds thereby ; and as they are consistent with, or disagreeable thereto, either to countenance or condemn 'em.

If then it appears, That the *Quakers* exalt their own Books and Sayings above the holy Scriptures, 'twill be undeniably evident, that they are notorious Adversaries to the Christian Faith. Now, that they are highly guilty of This intolerable Charge, I shall briefly evince.

G. Fox calls his own Writings, *The Word of the Lord* ; but denies the *Scriptures to be the Word of God*. And, as true Disciples of that grand Impostor, Pen and Whitehead tells us, *That that which is spoken by the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and GREATER.* And Sam. Fisher, to the same effect: *The Scriptures* (says he) *is not God's Voice*, being in some things *Fallible*, 'tis not fit to be the Rule — But the *Light of Christ in the Heart*, — This is *Infallible*, the only *Guide, Law, and Rule* — in the *Spirit*, and not in the *Letter*, which is *Fallible*.

And that all our Modern *Quakers* are of the same Perswasion, is as true, as that they admit of no Bibles in their Meetings ; whil't the *Journal of G. Fox*, or some other Books of the Founders of their Sect, together with the crude, nonsensical Gibberidge of their Speakers, engross their Meditations.

I hope, by this time, it will be granted, that the *Doctrines* the *Quakers* hold, are so very Erroneous, as to have in 'em a direct tendency to *Subvert Christianity*.

Let us then enquire in the next Place, whether Mr. V. and his Friends, be not conscious of it.

If this can any way appear, they must certainly be concluded the very worst of Men. Now, tho' I shall not positively assert it; I shall however offer such Considerations, as may render it at least *probable* to indifferent Judges.

To which End, give me leave to premise, That the *Quakers* are Men of Subtilty and Politicks; they are generally very careful to approve themselves to the World; to suffer nothing unattempted, which may wipe off Scandal, or raise their Credit in the Judgment of other People. This is obvious, from their care of their own Poor; their industrious concealment of each others Infirmities; their Dealing among themselves; and their Deceiving the Credulous, by their *Yea* and *Nay*; by their being at a *Word* in Matters of Commerce; and by their pretending *peculiar* aversion to Lying and Deceit.

Now, nothing can more naturally tend to the weakning of their Interest, (especially in a Christian Nation) than the report of their being Blasphemers and scandalous Hereticks; or the Notion, that their Founders and grand *Apostles*, who pretended to immediate *Inspiration*, are *Heterodox* and *Antichristian*. When therefore, such horrible Tenets are charg'd upon 'em, and they know themselves Innocent, they must strangely Degenerate from their wonted Policy in other Matters, if they do not take care to vindicate themselves, and those they lean upon. And indeed, a Person

not more oblig'd to secure his Body from unjust Violence, than his good Name from ill founded Calumnies.

Let then the Impartial judge, if any of 'em were tax't with particular Immoralities, that others knew 'em not addicted to, whether they would not think themselves concern'd to travel from one end of *England* to the other, to baffle the Accusation, rather than suffer any prejudicial Blot to remain on their Escutcheons, which might detract from that Sanctity and Uprightness they would appear to have? Suppose Mr. *Bugg* had challeng'd Mr. *V.* to make his Appearance at *York*, to answer to the Charge of Perjury or Adultery; Can any one believe, that he and his *Banbury*-Friends, if they knew him free from those Crimes, would have tarry'd at Home, suffer'd his Accuser to get upon a Scaffold, and in the Face of a numerous Auditory, proclaim his Guilt, without the least Contradiction? Would they have thought it sufficient, to give out, that *he is a Man of no Reputation, and ought not to be believed?* No, no, they would, questionless, have gone in a full Body, to countenance their Accused Friend, and assist him in his Defence.

Now if they are not backward in things of a private nature, which affect the Character only of single Persons, but will go so far to purge and defend 'em; what pains will they take; what expensive Projects will they put in execution, to ward off those disadvantageous Measures, that may shed Disparagement on the whole Society! To oppose the Charge of Blasphemy and Heresie, which render Men

deservedly obnoxious to the cognizance of the Civil Magistrate!

But, alas! Mr. V. and his Friends need not have gone out of their own Town, to have Acquitted themselves. So that their not appearing to make their Defence, may reasonably be imputed to their *Consciousness* of Guilt. And to hold Blasphemous Doctrines, and to be conscious of it, without duly attempting to extirpate and decry 'em, is a sure Index of the foulest Inside imaginable.

Add to all this, That the Doctrines of the Gospel, whether they relate to Faith or Practice, are so obvious, that a Man of ordinary Talents cannot oppose 'em, unless he offers even violence to his small Abilities. We cannot lay down contrary Doctrines, without knowing that we contradict what God has Reveal'd. And the *Blasphemies* of the *Quakers* Books run plainly *counter* to the Language of Scripture. So that since they are presumed to have such Books, and to peruse 'em; since they approve of 'em, and say, their Principles are not chang'd from what they were; what can any Person imagine, but that as their *Doctrines do tend to Subvert Christianity*; so they themselves are *Conscious* of it?

Nor will it serve their turn to say, The passages quoted by Mr. B. and others, are spurious and counterfeit; that they whose Names they bear, were not the Authors of 'em. For, to make this Objection of any weight, they should have appear'd, and given reasonable Satisfaction to the World, that those Blasphemies were foisted in, by Envy, ill-will, or some other unjustifiable Principle

and

and how, when, and where, by whom, and what means. They ought likewise, in their general *Meetings*, to have examin'd these Books as soon as they were Printed, and publickly condemn'd 'em; which they have been so far from doing, that they have all along lick'd up the Vomit of their Blasphemous Founders, and therewith fowl'd several other Papers.

'Tis possible they may now produce Books, that are not stuffed with such horrible Effusions. But this must be owing to their different Impressions: For some of their Books are to go only among *Friends*; others have a larger Licence; To go among the *World's People*; and these appear more Plausible and Correct: For when the *English* Government in Church and State, was Providentially Restor'd, and they were under an apprehension of being call'd to Account for their monstrous Tenets, *The Devil transforming himself into an Angel of Light*, did all he could to hide his Cloyen Feet; putting himself into as Innocent a Dress, as his most degenerate Nature would allow of. Hence were they exceeding shy of letting their Blasphemous Writings come abroad, to the open view of Magistrates and Ministers; and none were permitted to have 'em, but such as seem'd inclinable to embrace their Religion. But the Almighty Chymist, who *extracts* Good out of Evil, has been pleas'd to Convert some of the *Chief* of 'em to the Christian Faith; even those who had a considerable share in the Management of their Designs; whereby we happily come to the

knowledge of their most pernicious Impressions and Practices.

But after all, these shufflings and underhand dealings, are a plain indication of their being *Conscious* of the Irreligious *tendency* of their *Doctrines* and Principles.

L E T T E R.

Neither hath he, nor any one that ever yet writ against them, so proved their Doctrine, altho' they have been loud in their Clamor, like F. Bugg, and false in their Charge, yet they have been short in their Proof, as those that would know our Doctrine, and prove them by the Scripture, may find them agree thereto: Let any therefore but seriously Read our Books, (wherein they are laid down and defended) and they may plainly see, our Doctrines are not contrary thereto.

R E P L Y.

Whether it be not sufficiently prov'd that their *Doctrines* are *destructive* to Christianity, I shall submit to the Judgment of the Candid Reader. The *Reply* to the last Paragraph (in my opinion) puts that matter beyond all controversy. But I must side with Truth against the *Banbury* Friends; and tell 'em plainly, That they are much mistaken: For the *Blasphemy* and *Heretic* of their Tenets have been palpably discover'd by *several* Hands. If they doubt of this, let 'em but peruse the many convincing Pieces of the worthy Author of the *Snake*. Let 'em enquire for Mr. *Stillingsfleet's Reasonable Advice*, &c. Let 'em Read
over

over the *Parallel between themselves and all the Hereticks that ever pester'd the Christian Church.* And let 'em have recourse to what Mr. Keith and Mr. Bugg have faithfully, as well as industriously Printed. Nay, Let 'em but seriously and impartially read over their own Books, (wherein their Tenets are laid down, but not defended) and they may plainly see, their Doctrines are quite contrary to the Scripture.

And what need they care whether they be or not? They say, The Scriptures are not the Word of God; and that their own Writings are; where then is the harm, if their own Writings contradict Scripture? The Word of God, sure, may contradict any thing that is not the Word of God, without Censure or Reflexion. And why will the Quakers go about to examine God's Word, by any thing that is (in their opinion) Fallible, and not fit to be a Guide or Rule? Or, by what they call Death, Dust, Carnal, Serpents Meat, Beastly Ware? &c. If what they Write, be from the Mouth of the Lord, 'tis of course Infallible, and to pretend to prove it by what is Fallible, and did not come from the Mouth of the Lord, is a manifest detraction from its Divine Authority.

Mr. V. then is reduced to this: To acknowledge, either that his Friends Books were not given out by the immediate Spirit of God; or, That his own Proposal of trying 'em by the Scripture, is Blasphemous and Impertinent. If he says the One, he will Destroy the Foundation of the Babel of Quakerism. If he grants the Other, he will (on my word) Answer this part

part of his own *Letter*, with abundance of due tartness; and consequently, prevent any farther Reply to it.

LETTER.

Therefore I shall Request all the Sober and Impartial, that desire to be satisfied, to peruse the same; and if they so peruse and prove them, before they censure and condemn us, or our Doctrines, they'll be more just than those that will both condemn us as Heterodox, and call our Doctrines Erroneous, when they know neither, nor have never considered our Conversation, nor tried our Doctrines.

REPLY.

I would ask Mr. V. what the design of Mr. Bugg's Challenge was? Was it not to bring him and his Friends, to an open and solemn *perusal* of their Books, to the end, the Sober and Impartial might be fully satisfy'd? Did not he Travel several Miles for this weighty Purpose? And did not Mr. V. and all his Friends abscond, in order to prevent (as much as in them lay) such a *perusal* of their Writings? With what Sincerity then can they say, That they Request Sober and Impartial Men to peruse their Books, when 'twas their earnest endeavour to discourage, as well other People, as those of their own Sect, from coming to peruse 'em?

Whatever it is with *them*, with *us* it is not usual to censure or condemn, either Men or their Doctrines, before they are perused and tried.

tried. That would be rash, and therefore unchristian Judgment; such as excludes not only Charity, but common Justice. To avoid which, we have taken due care to *peruse* their Books in as publick a manner as possible; and likewise, to *prove* 'em inconsistent with the Fundamentals of Christianity. So that the Charge of *censuring* and *condemning*, without first *perusing* and *proving* 'em *Heterodox* and *Erroneous*, cannot in Reason or Conscience be laid at our Door.

The most certain way of *knowing* what Mens Principles and *Doctrines* are, is by their *Books*; wherein their Soberest Senate-like Thoughts are supposed to be Recorded. This Way we have already used, to come to the *knowledge* of the *Quakers* Principles; and they ought not to give out, That we *do not know* their *Doctrines*, when we have the same Means and Opportunities of understanding 'em, that they have themselves; unless they will say, That they do not believe what they tell us over and over was Dictated to 'em by the Spirit of God.

And as to their *Conversation*, we have in some measure *consider'd* that too. We know what they were at first about Fifty Years ago; we know likewise what they are *now*; and we see how different they *now* are, from what they were *then*. Then they distinguished themselves by their extraordinary Fasting, and Quaking; now they do not *Quake*, because they do not *Fast*: Then they ran Naked about the Streets; now they wear Cloathes, tho' not in the Fashion: Then, in a literal Sense, they *called no Man Master on Earth*; now they have

have in some degree left off that way of *Levelling*: Then to use the *Carnal Weapon* was Antichristian and Immoral; now on occasion they can **HIRE MEN TO FIGHT**, and *Imprison* and Afflict such as shall endeavour to oppose 'em. See *The Plea of the Innocent*, p. 9. In a word, now they are in several Particulars, what then they were not. And yet, what they did then, (if you have Faith enough to believe 'em) was by the immediate Impulse of an unerring Spirit. I judge it therefore no small Error in their Politicks, to appeal to their *Conversation*; they had better have used some Stratagem or other to turn Mens Eyes from so guilty an Object.

But let their *Conversation* be what it will, as long as their Doctrines are Heretical and Blasphemous, they ought to be *Censured* and *Condemned* by us. And yet I am of opinion, that a *Conversation* every way acceptable to God and Man, can no more flow from *ill Principles*, than a straight Line can be drawn, by keeping close to a crooked Rule.

L E T T E R.

*Therefore I advise all to hear, try, and judge for themselves; and to mind that Spirit, which many have been long Praying to be Inspired with, That they may have a Right Judgment in all things. **

* See the Collect for Whit-Sunday, Whit-Monday, Whit-Tuesday.

R E P L Y.

Here Mr. V. and I will shake Hands : I'll join with him in *Advising all to hear, try, and judge for themselves*; for unless they hear and try, they cannot rightly judge. But would not appearing at a Personal Conference have been a proper Method of *hearing and trying*? If Mr. V. sincerely advises all to Hear, Try, and Judge; why should he himself neglect the Advice? Why did he not endeavour with all the Application possible, to have persuaded his Friends to have made use of such a fit Opportunity, whereby they might have been capable to *judge*? This looks as if he had no great antipathy to Prevarication.

'Tis observable from St. *Matthew's Gospel*, that the Devil, tho' he be an irreconcilable Enemy to the Scripture, yet when it serves his own turn, will not stick to quote it with a seeming Regard. How great a Prejudice forever Mr. V. may have to the Liturgy of the Church, if he sees any the least Scraps of it making (as he thinks) for his purpose, we shall be sure to have 'em without Scurrility or Contempt. Thus in this place, he very gravely refers us to a piece of the *Collect* for *Whit-Sunday, Whit-Monday, Whit-Tuesday*; advising us *to mind that Spirit, which we have been long Praying to be Inspired with, that we may have a right judgment in all things*. Now, I should desire him and his Friends to do the same, were I not satisfy'd, their bewitching Principle of Infallibility and Perfection, will prompt 'em to conclude, That they have the
Spirit

Spirit in an extraordinary measure already ; and so cannot chuse but *judge rightly in all things*. Indeed, we of the Church of England, have not such an arrogant Opinion of our selves, as to think that Collect needless : And 'twould have been well, if the jarring *Quaker-Societies of Turners-Hall, Harp-Lane, and Grace-church-street*, who seem'd much to want a *discerning Spirit*, had join'd with our Church in offering it to God ; their Differences being in *Whitsun-week*, the use of that Prayer might have turn'd to their Advantage.

L E T T E R.

Which that all may, let 'em be careful, they neither slight, quench, grieve, rebel against, or disregard the Reproofs of it in your own Hearts.

R E P L Y.

I almost begin to be sorry now, that I engag'd Mr. V. Bless me ! He musters up such an Army of Words, as may serve to frighten a young Soldier. *Slight, quench, grieve, rebel against, disregard !* And a little after he has another hank ; *love, receive, be taught by, obey, learn of, be led by*. Well ! I'll stand my ground however ; for all these have but one or two Weapons among 'em ; and therefore two of 'em would have done as much execution, as two thousand. For, what is slighting the Spirit, (in Scripture Acceptation) but quenching him ? What is quenching, but grieving him ? What is grieving, but rebelling against him ? And what is rebelling against,

against, but disregarding him ? So again, To love, and to receive ; to be taught by, and to obey ; to learn of, and to be led by, are much the same ; only they are here placed in Rank and File, out of Martial Policy, to make a great appearance.

It seems then, he uses this only as a Charm, to amuse the Reader into a forgetfulness of the main Point. His business is to avoid the Conference, and by such a plausible heap of good words, and *fair Speeches*, to prejudice People against it. For, if Mr. V. cannot prove that the Conference proposed by Mr. B. tends to the *slighting, quenching, and grieving the Spirit of God*, I cannot devise, what other design he could have in inserting such a distracting train of Tautologies.

L E T T E R.

If they would know God, or the things of God, be helped to Pray to him, to live to his Praise, to enjoy Peace with him, and be such Worshippers that the Father seeketh to Worship him ; or would be Christs, or Sons of God, they must love, receive, be taught by, obey, learn of, and be led by this Holy Spirit, which they have so long prayed to be Inspired with, which only gives a right Judgment in all things.

R E P L Y.

Granting what Mr. V. says in this Paragraph to be true ; yet, what is it to the purpose ? Suppose an obsequious compliance with the conduct of the Holy Ghost, be highly necessary,

necessary, (as indeed it is) not only to the Acts of Religious Worship, but to the rendring such Acts well pleasing to God; does it therefore follow, that Mr. V. would have slighted the Guidance of God's Holy Spirit, and thereby incapacitated himself for the performance of the Acts of Religion, in a becoming way, provided he had accepted of Mr. Bugg's Challenge? I would desire Mr. V. or some other for him, to assign the true reason of his running out into such wide unpardonable Digressions. When this is done, perhaps they may then have a more direct Answer.

LETTER.

Which that you my Neighbours may, is the sincere desire of your true friend and peaceable Neighbour, that by the Grace of God, have had my Conversation among you for many years; who Testifieth to you all, This is that Day wherein the Lord hath poured forth this Holy Spirit upon you, yea, all Flesh.

Banbury, Sept. 18.

Richard Vivers.

1702.

REPLY.

As we are rational, inquisitive Creatures; so are we generally dissatisfy'd, if things are not clear'd up to our Understandings; much more if they are asserted in terms, quite contrary to appearances. Mr. V. therefore should have been very cautious how he told the World, 'twas his *sincere desire*, that all his Neighbours might have a right Judgment in Matters

Matters of Religion, when he was very sensible they could not but observe, how zealous he was to obstruct the Means of obtaining such an End. A *sincere desire* that People should detect Falshood, and come to the knowledge of the Truth, is far from being consistent with a refusal to rake into the Kennel of Errors, to expose and condemn 'em. For, who can imagine that Person desirous of pure Gold, who shall discourage Men from refining it from the alloys of Dross? So that Mr. V. should have left out this Expression; or he should have been more forward to promote the Conference, that we might have believ'd him.

When he Stiles himself a *true Friend* to his Neighbours; by Neighbours, he must mean, either those of his own Fraternity, or other People: But neither of these is he a true Friend to.

Not to the First; because he is an Instrument of their *Delusion*; a *blind Leader of the Blind*; whereby *both will fall into the Pit of Hell*.

Nor is he a *true Friend* to us of the Church of England; because he is a pernicious Wedge, dividing and rending that glorious Body, in order to destroy it.

Neither is his Friendship discover'd to other Sects; for if he should chance to make 'em Proselytes, they will be *twofold more the Children of Hell*, than they were: Since the change that is made from bare Schism, to the rankest Heresie and Blasphemy, must be highly disadvantageous.

And as he is not a *true Friend* ; so with a little reason can he be accounted a *peaceable Neighbour*. He is, by his very Employment, an Enemy to Peace, a professed Adversary to Union and Order. There are several ways of creating Disturbance, besides falling out with People, or wrangling about worldly Matters. This perhaps is the least guilty Method of all, having only a tendency to private Scuffles. But, he who under pretence of Religion and Conscience, shall contribute to put Nations and Kingdoms into a Flame, is certainly the most notorious Foe to Peace, in as far as he goes the way to deprive the Publick of the most comfortable a Blessing. Now, this being the natural Consequence of Mr. *Viver's* Business, we may easily perceive how *peaceable a Neighbour* he is.

Nothing can bind People so fast in the Affections and Services to one another, as the Cords of the Christian Religion : And nothing can establish so acceptable a Peace, as firm mutual Affections and good Services. therefore they who propagate and countenance the true Religion, do promote of course the Peace of the Publick ; so none procure public Animosities with that lamentable Expedition and Certainty, as they that corrupt the Purity of the Faith. For when such Hereticks begin to multiply and wax strong, the Orthodox are under a kind of necessity of being a check to 'em ; which they resenting with zeal and dissatisfaction, either Truth must truckle to damnable Errors, or else a way will unavoidably be paved to National Disturbances.

If then, he be in reality neither a *true Friend*, nor a *peaceable Neighbour*, his *Conversation* is not influenc'd by the *Grace of God*; nor can it be esteem'd an happiness to this Place, *that he has had it among us for many years.*

As for the remainder of the *Letter*, if he will tell me what he means by it, I shall not be wanting to let him know what I think of it.

In the mean while, let me offer some Considerations to the serious Examination of the *Quakers*. For, as my *Heart's desire* is that *they may be saved*; so would I omit nothing that might contribute thereto.

I would entreat 'em then, to consider what *St. Paul* tells the *Corinthians* in his *Second Epistle*, that *All the Promises of God in Christ are Yea, and Amen*, (i. e.) Whatever Promises God has propos'd by his Son, are unquestionably true. And that 'tis one of his Son's express Promises, *That he would send the Comforter, even the Spirit of Truth, to his Disciples; that he should be with 'em to end of the World, to teach 'em all things.*

Now, do not the *Quakers* make this promise of none effect, by their *Tradition*? For if *G. Fox* and They be in the right, the Disciples of Christ for almost 1700 Years, have been in *Darkness and Error*, and consequently, had not the *Spirit of Truth*. What then becomes of our Saviour's Promise! What then becomes of *St. Paul's Doctrine*! What then becomes of the *Testimony of the Holy Ghost*, by whose *Inspiration* 'twas Written!

Again, I would beseech 'em to observe, that how disrespectfully soever they may treat the the Scripture, the Wisdom of God has so contriv'd it, that they contribute to its Reputation, at the same time that they are actually vilifying it. When they say 'tis not the Word of God, they make it the more appear that it is. Fulfilling those Predictions therein contain'd, they in effect assert the Divinity of its Original. He who considers what contempt the *Quakers* offer the Bible, and how easily they are led by their *Light within*, their Fancies, and Conjectures; cannot but believe such a Prophecy as this: *There shall come in the last days, Scoffers, walking after their own lusts.* Thus, those Arrows that are shot against Heaven, descend with violence to the prejudice of the Archers. And it behoves 'em all to be very careful how they dare attempt to Fight against God.

I would also advise 'em to contemplate, how *absurd* it is to rely on the Conduct of their *Light within*, without trying it by some standing, common Rule of humane Actions. Even Civil Societies cannot be supported in Regularity and Grandeur, unless they are manag'd by Charters and Written Laws: Much less can the decency of Religion consist with, or be upheld by the various Suggestions of Fancy and groundless Perswasions. How can they suppress Disorders, or reduce the turbulent to a temper of Submission, by such an ill-contriv'd Principle? Cannot Malecontents alledge, That they are Moved and Actuated by their *Light within*! Cannot they say, We follow the Dictates of our own Breasts, our
present

present Conviction, and do not ye do the same? What can confute 'em in such a case, when they only advert to those very Motions, which by the Doctrine of the rest of the Fraternity, they are bound to revere, and make the Rule of their Practice?

Why then will they not discard so insignificant, so uncertain, so litigious a Principle; and embrace the *Light* of the holy Scripture, which would be a *Lanthorn unto their Feet* in all obscure Circumstances? Then, if any Spark of Contention should be kindled among 'em, they would not endeavour to quench it, by Arguments drawn from Interest and Policy; a Method many times as unsuccessful as (guilty) No, they would bring the Matter to the Law, and to the Testimony; and if they speak, or act, *not according to this Word*, whatever their pretences to *Light* are, it is because there is no *Light* in 'em.

'Tis likewise my earnest Request, that they would consider, how *fatal* it may be to depend upon the Dictates of their own Breasts. 'Tis the Policy of the Devil to slide into our Thoughts, and warp 'em from Truth and Christian Purity. He knows Men are generally byassed according to their Sentiments and Opinions of things; and to the end he might the easier tempt 'em to ungodly Practices, he is very busie in corrupting their Minds, and debasing their Inclinations. Hence will he induce 'em to explode all Written or Revealed Rules, and to be guided by the sole Dictates of their own Minds; that so having debauch'd every *Measure* of their Actions, he may not find it difficult to make 'em act irregular.

I would have 'em therefore examine their *Light within*; and if they find that they are instigated thereby to deny the Divine Authority of Scripture, or to hold any Doctrine inconsistent therewith, they ought to conclude, the Devil is at the bottom. *And if the Light that is in 'em be Darkness*, we may demand with our Saviour, *How great is that Darkness?*

It would also be seasonable to let 'em know, how strangely they degenerate from their wonted acuteness in Secular Affairs, when they come to Religion. 'Tis observable, that as to the Matters of the World, they seem not to want their share of Sense; nay, their art of managing those they Traffick with, is peculiarly Advantageous: For, generally they are more thriving than their Neighbours and consequently, may be supposed to buy Cheap, and Sell as Dear, as other Men which cannot be done without Policy and Forecast. And as to the Theory of these Worldly Matters; if they are ask'd any Question about their respective Callings, 'tis well known, they can give a Rational Answer, to the Satisfaction of such as Converse with 'em.

But bring 'em to Points of Religion, and you'll think 'em on a sudden quite distracted. Their Answers are foreign and unintelligible; they cannot apprehend the force of an Argument; at least, seem not to be affected therewith.

Now, as this must proceed from some use; so does it nearly concern these Men to examine, whether it be a good or a bad one.

one. By any impartial Judge, I confess, it may be ascribed, Either to too much Application to Secular Affairs; or to Diabolical Insatiations; or else to wilful Obstinacy, and Aversion to Truth. Let 'em chuse which of these they will, they cannot but dislike their Spiritual Circumstances.

I would also intreat 'em to consider, how glorious, as well as beneficial, it is to overcome an Error. 'Twas generously said of an ancient Bishop to a learned Father, who had convinc'd him of some Heterodoxies. *Non solum te vicisse existime, vicimus uterque nostrum; palmam refers tu mei, ego erraris.* 'Pray, don't look upon your self as the only 'Conqueror, for in some measure we are 'both so; you have conquer'd me, and I my 'Error.' To be enslav'd by bad Principles, is the most dangerous of Confinements; and a Man ought to be more desirous to get his Mind releas'd from such Chains, than his Body from a Prison. Men think it a Reproach to own they are in the Wrong; but to continue in the Wrong, because they are asham'd to own it, is a much juster Disparagement. Suppose you told a close Prisoner, he might be at Liberty, provided he would but acknowledge, that he is actually Imprison'd; would not you account him either a Fool, or a Mad-man, if he rather chuses to dwell in Chains, than to procure his Freedom, by confessing such plain Matter of Fact? That Patient sure deserves Death, who pretends he is asham'd to confess he is Sick,

If the *Quakers* say, they are not convinc'd they are in an Error; I shall chiefly refer 'em to a late *Reply* to their *Anguis Flagellatus*; wherein the Ingenious Author has shewn, in a multitude of Particulars, That they are plainly *Self-condemn'd*.

And as for the *Banbury Quakers*, I would put it to their own Consciences, whether Mr. *Vivers's* Letter, which seem'd to influence 'em, be a good Apology for their not appearing. Can Rational Creatures be really Satisfy'd, with what is palpably Irrational and Absurd? They may pretend they are; but this is far short of true Satisfaction, which requires a more solid *Basis* to prop and support it. So that to me it appears, That they are *Self-condemn'd* in this Particular too.

If this be their case, 'tis truly Deplorable: and the consideration thereof, might at once induce 'em to alter their Measures, and withal justifie my Endeavours of this kind.

'Tis probable, many of 'em will be angry with me for this Undertaking; but indeed I cannot help it. My purpose is to benefit 'em in the best Acceptation; for which, no less than for other Labours of the like nature, I am to expect *evil Report*, as well as *good*. The Devils will rave and foam, when any attempt to dispossess 'em of their Hold: But this did not divert our Saviour from his gracious design of *casting 'em out*. Considering my Station and Character, they have no reason to blame me for my Zeal in defending that Gospel, whereof I am a Minister. When the *Wolf* slyly insinuates himself into the Flock, that he might the better *kill* and *destroy*, 'tis then

then high time for the *Shepherd* to stir. Nor does it follow, that I am not their proper Pastor, because they are in the possession of others, any more than an Owner can lose his Title to his Sheep, by reason of their being in the custody of a Thief. The property of things is not at all alter'd by unjust Seizures. If I should, by Violence or Craft, take Goods out of Mr. *Vivers's* House; I suppose he would not scruple to call 'em *his*, tho' they were in my keeping; nor would he be backward in endeavouring to recover 'em. Let 'em sincerely apply this, and censure me if they can.

Lastly, If I have used *sharpness*, I would beseech 'em to consider, *It is according to the Power which the Lord hath given me to Edification, and not to Destruction.*

I confess, the nature of Mr. *Vivers's* Letter is such, that a Meek Man may be provok'd by it, there being therein so many *unintelligible Expressions, false Reasonings, Tautologies, Subterfuges, and slanting Reflections* on our *Intellectuals* and *Morals*. But as my design at first was not to debase my Stile with the coarse alloys of Passion; so, I trust, I have not been guilty of any unpardonable Indecency. If I have any where border'd upon it, it may not be improper for them to consider, how much his odd way of Writing has contributed thereto.

But if to the nature of his Letter, we add the nature of their Doctrines and Principles, I am still more excusable. For, when we are forced to defend the *Authority of God's Word, the Divinity of his only begotten Son, and the Positive Institution of our Lord, against* Persons

Persons that pretend to be Christian, and who Live in an Isle, where the Purity of the Christian Faith is duly Preach'd and Inculcated, we may very justifiably brand such Gainsayers with the Characters of Ignominy. Nothing sure can be more provoking, than to see 'em call themselves, *Penceable Subjects, Protestants, and Christians*, when to our certain knowledge, they *Speak evil of Dignities*, Allegorize away the Articles of our Creed; and make a Jest of the Rituals and Ordinances of the Protestant Religion.

I have now no more to add, but my hearty Address to the Throne of Mercy, that these poor deluded People may be so far benefited by this, and all other more considerable Performances of this kind, as to list themselves under the *Captain of our Salvation*, by Baptism; and by a Life conformable to his Sacred Institutions, Honour their Profession and the Author of it; Baffle the Devil, and pluck up that pernicious Heresie, which G. Fox planted in this and other Nations, by the Root: That so *turning many to Righteousness* by their Exemplary Conversion; they may all *shine* in the other World, *as the brightness of the Firmament, and as the Stars, for ever and ever.*

Postscript, by F. Bugg.

Friendly Reader,

YOU see the Quakers Letter is so fully Answer'd, that it may seem to be a work of Supererrogation to add thereto; yet for the sake of some of their Hearers, I shall farther shew, That their present declining publick Conferences, under pretence of raising Persecution, is only a guilty Plea, arising from their being Self-condemn'd, as Conscious to themselves of being guilty of the Errors charg'd upon them; since no People under the Sun have been more frequent in Challenges, and bold in Summoning, and that in a Magisterial manner, nor more urgent for publick Disputes and Conferences, than the Quakers have been, whilst Quakerism was Rampant: Some few Instances thereof I shall give from Matter of Fact, (for that's my Post) as a Subsequent to the former Reply, and that from two places in their Letter.

1. *If F. Bugg is so Magisterial to Summons, let not any be so foolish to think the Quakers are so weak, to observe his Peremptory Summons.*

2. *To beget Enmity, and raise Persecution among the Queen's Peaceable Subjects, &c.*

REPLY.

R E P L Y. As to the first: Whether I
 Summon'd them in a Magisterial manner, or
 Friendly Invited 'em to a Conference, I leave
 the Reader to judge, when he has read and
 considered my Reasons for my Proceedings in
 my Printed Sheet, call'd, *Distinct Advice*, &c.
 But, as in other cases, so in this, the Scene
 is chang'd, and Quakerism is Drooping; and
 instead of their Truth Triumphing, it now
 hangs its Head, and goes Limping upon its
 two crooked Crutches of *Infallibility*, and
Sinless Perfection. But of this, I will not be
 my own Judge. I will begin with the Pro-
 ceedings of their great Apostle Fox, in his
 Book thus Entituled, *A Primmer for the Do-
 ctors and Scholars of Europe, especially the
 two Universities of Oxford and Cambridge;
 whether Tutors, Scholars, Batchellors, and Ma-
 sters of Arts, Batchellors of Divinity, Doctors
 of Divinity, &c.* By George Gox, Printed in
 Quarto, 1659; saying, p. 21. 'Draw out
 ' your Weapons, and answer me these things,
 ' — Ye that profess your selves to be Wise
 ' and Learned Men, and Scholars, and are
 ' FOOLS and NOVICES. — Come out of
 ' your Holes. — Do not hip nor skip from
 ' them; answer every Word in particular. —
 ' Answer me, for you have Tongue enough
 ' sometimes; let us see now if it can wag.
 ' — Let them come out now to little Chil-
 ' dren; these great Champions, which have
 ' been clad with Goliath's Armour: Little Da-
 ' vids are risen with their Slings, and Bags
 ' full of Stones: So this is a Call for every
 ' uncircumcised Philistine, to come forth into
 ' the open Field, and there to be tried with
 ' the

‘ the little *Dauids*, who have the *Bags*, the
‘ *Slings*, and the *Stones*.

Likewise, see another Book of this Fox’s,
Entitled, *Scriptiuncula quadam Anglo-Lati-*
tine, Magistratibus de Insula Maltensi, & Im-
peratori Domus de Austria etiam & omnibus
eius Principibus; Gallie Regi, & omnibus
Potestatibus sub ejus ditioe: Hispanorum Regi,
& denique Romano Pontifici, exhibita; and
then the like in *English*; after which, thus
Subscribed, *Given forth in English and La-*
tine, by George Fox.

Behold the Impudence of this Impostor
Fox! who could not Write two Lines of
Sense or *English*, as appears by his Last Will
and Testament of his own Hand writing; and
avouched so to be, by *G. Whitehead, S. Mead,*
and *W. Ingram*, upon their Affirmation so-
lemnly taken in the presence of Almighty
God, and now lies in *Doctors Commons, London,*
and hath been Printed and Reprinted by me
and others; and yet that this Ignorant Wretch
should thus, *Goliath*-like, Challenge Magiste-
rially all the Scholars in *Europe*, to come
out to him into the open Field, is such an in-
stance of audacious Impudence, as cannot, I
presume, meet with a parallel amongst all the
Arch-Hereticks since *Noah’s Flood*. In the
last mention’d Book, he p. 4. Subscribes him-
self thus, *per Georgium Fox*: In p. 5. thus,
Ego qui sum Princeps vite; p. 10. thus, *Iube*
am the Prince of Life; in p. 42 *Georgio Fox*;
p. 60. thus, *Georgius Fox*; p. 69. again *Geor-*
gius Fox; besides in several other places, *Geo-*
fox, and *G. F.* much after the manner of his
Subscribing his *Battledore for Teachers and*
Professors

Professors to learn Plural and Singular ; where he hath in eight or nine Pages in the Handle of the *Battledoor*, subscribed his Name *Geo. Fox*, viz. to the *English, Latine, Greek, Hebrew, Arabick, Caldee, Syriack, &c.* of which, except the *English*, he understood not a word, and of that very little, as appears by his said *Will*.

As to the first Book mention'd, namely, his *Primmer*, it consists chiefly of Queries, in number 2424 : As, What is a Genitive Case, a Vowel, an Adverb, a Noun, a Pronoun, a Conjunction, a Preposition, an Interjection, &c. And who spake them first ; and from what root they came ; which renders that Proverb true, that *One Fool may ask more Questions than an hundred Wise Men can Answer*. This is the Quakers great Apostle and High-Priest of their Profession, who was but a poor Journeyman Shoemaker, who wrought Journywork with *Geo. Gee* of *Manebester* : And for more of this, see my Book, Entituled, *Battering Rams against New Rome, &c.* p. 15, 16, 17.

That the Quakers have Challeng'd all sorts of People to publick Disputes, see *E. Burrough's* Epistle to *Fox's Great Mystery* ; as also in his Works, p. 90, 91. where he not only Challeng'd all sorts of Professors of Christianity, but more particularly, all the Priests in *Ireland*, to try their God, their Ministry and Worship, and that in the Name of the Eternal God. Likewise, see their Prophet *Solomon Eccles's* Book, Entituled, *The Quakers Challenge at two several Weapons, &c.* That is to say, at *Fasting*, and *Waking, &c.* Again, see *W. Smith's* Works in Folio, wrote

1668, p. 161. and there you shall find their peremptory Summoning in a Magistratical manner, thus set forth, viz. *A general Summons from the Authority of Truth, unto all Ecclesiastical Courts and Officers, &c.* Surely Richard Vivers forgot himself, or else he would never have charg'd me with what themselves are so highly guilty of. I shall mention but one instance more on this Head, tho' I might some hundreds. See their Book in Quarto, Printed 1648; and in Burrough's Works (tho' somewhat lickt over, and some Passages left out) p. 462. Entituled, *A Message proclaimed by divine Authority, From the Chosen Assembly of the Redeemed People in England, (call'd Quakers) to the Pope of Rome, his Cardinals, Jesuits, Priests, and all other Officers of the Romish Church throughout the World* — And this (say they) is a full Invitation and Challenge to the whole Church of Rome, and the beginning of the Controversie with her. Written by an Ambassador for the true and living God, Edw. Burroughs; saying, p. 3. 'Whereas we, a poor despised People, yet Dreadful and Mighty — And we are of one Mind, and one Soul, having Fellowship with the Son, and with the Father, being come through great Tribulations, and many Fiery Tryals; and are Refined and Purified, and made Clean and White in the Blood of the Lamb. Pag. 4. And the State of the Church we Perfectly know; by the Inspiration of the Almighty: Her State before the Apostles Days, and in the Apostles Days, and since the Apostles Days; and her Encrease and Decrease, and Estate since the beginning

'beginning of the World, till now; and at
 'this present time, *to us* is *Certainly* known. P. 6.
 'And now, because the Lord hath put it into
 'our Hearts to have Controversie with you,
 'and to seek out perfectly your Original, and
 'to Justifie you or Condemn you accordingly;
 'and we having the Certain *Infallible* Spirit
 'of the Lord God; to Try *all Things*, we are
 'purposed in the Lord to Visit you — Your
 'Birth and Original we will Search out, and
 'your Faith, and Worship, and whole Reli-
 'gion we will lay to the Line of true Judge-
 'ment, to Justifie you, or to Condemn you
 'Eternally: For the Saints shall Judge the
 'World ——— And this will the Eternal God,
 'by *us*, speedily bring to pass amongst you.
 '——— Come, Friends, Answer us: Have you
 'seen God Face to Face, as did *Jacob* and
 'Abraham? And have you seen his Shape per-
 'fectly? Give us a description of him if you
 'have ——— To all these things, I expect your
 'speedy Answer ——— Otherwise, if you do not,
 'or cannot satisfy all People in these Particu-
 'lars, by the Scriptures; then forsake your
 'Religion, and renounce your Church, and
 'confess to all the World, you are Deceivers,
 'and Deceived, &c.

Come, *R. Vivers*, *Tho. Upsher*, *Tho. Pennick*,
G. Whitehead, and *Father Pen*; what think
 you of your Apostle *Fox*, your Prophets *Bur-*
roughs, *Eccles*, *Smith*? &c. Did they not Sum-
 mon all the World? Did they not Challenge
 to publick Conferences? Were they not Ma-
 gisterial and Domineering in their Menacings?
 Nay, were they not Blasphemous in their
 pretensions to have such an *Infallible* Spirit,
 by

by which they knew the State of the Church
 since the beginning of the World by *Inspira-*
tion? That they had Power to Justifie, or
 Eternally Condemn the *Romish* Church, and
 all others. I think I need not Comment upon
 your blasphemous Pretences; but let this suf-
 fice to ballance your Charge against me.
 But,

2dly, F. B.'s Proceedings tends to stir up
Persecution amongst the QUEEN's Sub-
jects.

For proof that the Quakers themselves are
 guilty of what they causelessly charge upon
 me, I shall give several undeniable Instances.
 For, as I have often in Print, as well as by
 word of Mouth, declar'd, I am not for Per-
 secution; so I do now again sincerely declare,
 No, I am not: For (as I have often said)
 that will but harden 'em in their Infidelity.
 All I desire, is, That they would themselves
 retract their Errors, which they seem now to
 be convinc'd of, by their declining to Defend
 'em. If they will not voluntarily do it, (which
 to do, would be for their Honour and Advan-
 tage every way) then that the Government
 should strictly Examine 'em, to see whether
 the things laid to their charge, be true; and
 so, That they would enjoin their Recanta-
 tion. This is all that I press for.

And now, to shew them guilty of stirring
 up Persecution, I shall begin with their Pro-
 ceedings against the Clergy, because with
 them they began: And next with the Magi-
 stracy. For their ancient Principles strike at
 both: And they have of late told us, their
 principles are now no other, than what they

were in the beginning: And what their Principles then were, I have, and now shall discover.

For this, see *Edw. Burroughs's* Epistle prefixed to *Fox's Great Mystery*, &c. in Folio Printed Anno 1659. where, in the beginning thereof, he tells, 'They deny our Ministry, Church, Worship, and whole Religion' 'Pag. 17. For (said *Burroughs*) thou may'st fully perceive we differ in Doctrines, and Principles; and the one thou *must* Justify, and the other thou *must* Condemn, as being one clean contrary to the other in our Principles — And first of all, our Mouths were opened, and our Spirit filled with Indignation against the Priests and Teachers; and against them we first began to War — And this was the first Work we entred upon, to Thrash down the Deceivers, and lay them open, &c.

Now, that it may be understood why this great Rage was; and the very Fundamental Principle upon which the Quakers and the Christians differ, I shall shew it to be our own Christ Crucify'd as the Object of our Faith, as taught us by our Ministers, and the Quakers own their *Light within* to be the Object of their Faith, as their Teachers have taught them. And this is apparent from *William Smith's Primmer*; where the Child asks the Father, p. 8. Saying, *How may I know the true Ministers from the false?* The Father thus Answers: *Why, Child, that are false Ministers, Preach Christ without, and bid People Believe in him, as he is in Heaven above.* And upon this foot, in

Year 1657, the Quakers Assembled, and held a Court, (for where there is a lawful Tryal, we may presume there is a legal Court) and Condemn'd all the Clergy in the Land, as false Ministers, and Deceivers, in that they Preached Christ without, and exhort us to believe in him as he is in Heaven above. But take the words as they are upon Record in the Quakers Court-Roll, lest they say I wrong them. See the Works of their Lord Chief-Justice, *Edward Burroughs*, then Chairman, p. 223. viz. *A just and lawful Tryal of the Teachers and Ministers of this Age, by a perfect Proceeding against them: And hereby they are righteously Examined, justly Weighed, truly Measured and Condemned; and being brought to the Bar of Justice, found Guilty.*

Obj. Possibly some may say, here is quick work. It's true, here is proof who are false Ministers; namely, all that Preach Christ without, and bid People Believe in him as he is in Heaven above. But, will they be Judges, Jury, and Witnesses too, as in *Pensylvania*? Did they not Record their Verdict, that so we may more particularly know their Crimes?

Ans. Yes verily, that they did; and if they had good and judicious Evidence, their Crimes are so notorious, that they every Man deserve to be Hang'd: But the truth of that wants confirmation. However, a recital of the Verdict you may see at large in their Book, Entitled, *A Brief Discovery of a Threesfold State of Antichrist, &c.* which is as follows, somewhat abbreviated by me in p. 7. 8. 9.

said to be given forth from the Spirit of the Lord, under this general Head,

Of the False Ministry, viz.

1. The Priests of the World are Conjurers, raising dead Doctrines out of the Letter, which is Death; notable Conjurers, raising Death out of Death. 2. Thieves and Robbers. 3. Antichrists, the Priests of *Baal*, who cannot shew any Scripture example for their Beastial Worships. 4. Witches and Blind-guides. 5. Devils, the Serpent is Head in them. 6. Lyars, the Commission and Call of *Baal's* Priests come from *Oxford* and *Cambridge*, a poisonous Fountain, the Sir Symons of our Days, Stewards of the Devils Magazine. 7. A Serpentine Generation, going about to Murder and Strangle the Child *Jesus*, where he is Manifested: Bloody Herodians, holding up a worm-eaten beastly Form. 8. Blasphemers, fearful Blasphemers; yea, of the Devil. 9. Scarlet-colour'd Beasts. 10. *Babylon's* Merchants, selling Beastly-wares, the Letter, which is Dust and Death, Idol Merchants, the Pillars of their Kingdom are reeling and shaking. 11. Whited Walls and Painted Sepulchers, possessing nothing but poisoned Stuff. 12. Ravening Wolves. 13. Greedy Dogs; really they are Blood-hounds, gasping like the Mouth of Hell, raging like Sodomites. 14. Eminent and Ambitious Pharisees, living in the same Antichristian Steps that the Pharisees did; the highest Profession is of the Devil, perking in the chiefest places of the Synagogue: Wo, wo, wo, was

‘ the portion of those *Pbarisees* then, and
 ‘ wo, wo, wo, is their portion now! And Wo
 ‘ and Misery is the portion of the Upholders
 ‘ [whether Kings or Parliaments] of that Trea-
 ‘ cherous Crew, and Deceitful Generation,
 ‘ who are the Maintainers of the Beast.

This Verdict is Sign’d by a Jury of Six, *viz.*

Geogge Fox,
 Thomas Lawson,
 John Harwood,

} { Thomas Aldam,
 } { Benjamin Nicholson,
 } { Samuel Buttevant.

This Book containing this Diabolical Verdict, for the outrageous Blasphemy, rank Malice, horrid Railings, and devillish Treatment therein, was one of them deservedly Condemned to the Flames by Her Majesties Justices of the Peace, in the Session House at *Steesford* in *Lincolnshire*, Aug. 25. 1701, in the presence of *Tho. Aldam*, jun. (Son and Heir apparent of the same Heresie and Blasphemy held by his Father *Tho. Aldam*, one of the Authors of this cursed and condemn’d Book) and about twelve more of their Teachers, and nigh an hundred of their Hearers, as well as many hundreds of Christians: And accordingly it was (with the other) publicly Burnt the same day at the Market-Cross, to the great Mortification of the Friends.

Obj. Possibly some may say, We have indeed by this time heard enough to raise a dreadful Storm of Persecution; namely, first of the Quakers Indignation against the Clergy, and now maliciously they at first made War with them, and that from their own words. Next, we have understood the reason thereof; name-

ly, because they were false Ministers, and Deceivers of the People: And we have heard also, the reasons given why they are false Ministers, namely, because they Preach a Christ without, and bid People believe on him as he is in Heaven above. And likewise we have heard of the Tryal and Condemnation of these (supposed) false Ministers. And likewise the Verdict given in upon them, containing Fourteen branches of their Crimes, by a Jury of Six of their Free Denizens, given in against 'em: But notwithstanding all this, we have not heard of their Execution, nor what Deaths they were to dye by the Judgment and Sentence of the Sanhedrim of the Quakers.

Now, For that, look into a Book wrote by their first Founder Geo. Fox, Entituled, *News coming up out of the North, &c.* Printed 1654, and Reprinted 1695, said to be wrote from the Mouth of the Lord; and p. 18. directed to the Heads of the Nation; and in p. 27, you have the Execution design'd, set down in bloody Characters, viz. 'Sound the Trumpet, 'sound an Alarm, call to the Battle, gather 'together to the Destruction, draw the Sword, 'hew down all fruitless Trees which cumber 'the Ground, hew down all false Justice that 'is not Justice, hew down all the Powers of 'the Earth, cleanse the Land from all Filthiness, purge forth the Dross, the Filth, and 'Corruption; slay Baal, Baalam must be slain. 'All the Hirelings must be turned out of the 'Kingdom, who have pretended that God 'sent 'em; the Sword of the Lord is drawn 'against you all, you are all ruled by the

Prince

Prince of the Air ——— Wo and Misery to
all the Priests, the Blind Priests.

Obj. Well, may some say, Here's bloody
work, had it gone on, and *Oliver* turn'd Qua-
ker; but let us not mistake them; did they
not mean a spiritual Trumpet, a spiritual
Sword, a spiritual Banishment? &c.

I answer, No, that cannot be; for p. 19. *ib.*
the Interpretation is plain; said *Fox*, *So you*
must be cut down with the same Power that cut
down the King, (meaning K. C. I.) *who Reig-*
ned over the Nation, whose Family was a Nur-
very for Papists and Bishops, &c. And I hope
they will not say the Executioner was all Spi-
rit, for he had also Flesh, Blood, and Bones;
nor that the Block was a Spirit, or the Ax a
Spirit.

Thus having displaid in part the Quakers
Banner, and hung out their Bloody Flag, and
shewn the Colours of their Meekness, Gentle-
ness, and Kindness, from their primitive Prin-
ciples; and they tell us they are the same
still; I come in the next place to shew how
the Magistrates will fare: But having largely
elsewhere set forth that Part, and that not
coming under the Head of *Persecution*, but
Rebellion; I shall only give a brief hint there-
of, and so conclude this Postscript.

Magistracy they ever accounted a cumber-
some Tree, standing in their way; and thereupon
account all Magistrates, from the *Queen* on the
Throne, to the Constable with his Staff, Spi-
ritual Egyptians, Heathens, Apostates, &c. I
shall therefore, at this time, only shew, what
they intend against the Judges, Justices, Law-

vers, and Constables, upon a supposition their Principles are still the same as in the beginning: And that not without good ground since in Print they tell us so. For this, see Fox's Book, *News coming up*, &c. p. 20. viz. *Sing all ye Saints* (viz. Quakers, for none else will have cause) *and Rejoice, clap your hands and be glad, for the Lord Jehovah will Reign and the Government shall be taken from your pretended Rulers, Judges and Justices, Lawyers and Constables; all this TREE must be cut down, and Jesus Christ will Rule alone, &c.* And if you ask me by what means? The Answer lies ready in p. 19. *So you must be cut down with the same Power that cut down the King* (meaning K. C. I.) *who Reigned over the Nation, &c.* And in another Book of his Entituled, *The West answering the North*, &c. there he justifies the Murder of that Excellent King, as elsewhere I have largely shewn.

Decem. 22. 1702.

F. BUGG.

Quakerism

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Quakerism

Drooping.



l boweth down, Nebo stoopeth, &c. Isa. 46. 1.

Quakerism Drooping, and its Cause Sinking :

Apparently manifest by the foregoing,
with what follows.

Containing a Brief Account of the late Proceeding of Francis Bugg with the Quakers in Banbury, Mildenhall, Norwich, and other Places; with some other material Passages.

I Think it superfluous to give an Account of the occasion of my Attacking them at Banbury, &c. since I have already in my printed Sheer, entituled, *Distinct Advice*, &c. related the same; only I am willing to make this Remark, before I proceed to the Matter intended; namely, That Quakerism is Drooping, and its Cause Sinking; as will appear to any Man that reads their Books cited in the Postscript to Mr. Loveling's Reply.

Their primitive Boasting, not only to the Pope, his Cardinals, Priests, and Jesuits, (tho' I take that to be only a vain flourish, to make their Disciples admire their Courage and Bravery) but their boldly Summoning all Ecclesiastical

fiastical Courts and their Officers, as also, all the Priests in *Ireland*, as well as all the Clergy in *England*, and all and every Professor therein; assuring them, that purely by Inspiration, they Infallibly knew the state of all things, yea, the state of the Church from the beginning of the World; both before the Apostles time, in the Apostles time, and since the Apostles time: And now dare not meet a poor Mechanick, one that does not pretend to Learning, acknowledging my self to be of mean Parts, with respect to many of them. Where then is the Infallibility they have so much boasted of? And the Sinless Perfection they have so much gloried in above all Christians? Oh! how do these their two principal Crutches bend, as if they were ready to break and fly asunder? How does *G. Whitehead* and his Innocency droop and flag, as in the Eigure is represented? How is *Bel*, the Quakers Idol, bowed down? How does their *Nebo* stoop? Pray look well into the Postscript, where I have given but a few hints of their insulting Challenges, (and domineering Summoning all People to Disputes, and calling for publick Conferences) to what I could recite.

But, where are these mighty Champions? Where are these mighty *Goliaths*, these uncircumcised *Philistines*, who have not only forty Days, but forty Years, been vaunting themselves over the *Israel* of God? Contemning the Ministers, despising the Magistrates, Dialoguing the Bishops, calling them Monsters, reviling the holy Scriprures and Sacraments, and every thing that's Sacted.

Oh, how are these mighty Giants fallen? How do they stoop and flag, and dare not appear, neither in the defence of their Irreligion, nor their great Apostle; that great, and yet no Scholar, but a grand Impostor; nor in defence of their Books, tho' said to be given forth from the Spirit of their Lord.

Come, George, what is become of thy Truth Prevalent, and Truth Triumphant? Methinks I see how simply thou lookest, leaning upon thy two crooked Crutches of *Infallibility* and *Sinless Perfection*; and how confounded thou art in all thy Enterprizes. I was once thinking to Picture thee Riding upon a Sow, as *Luther* did the Pope; for thou art superintendant over an unruly Herd, that will neither lead nor drive, only thou hast got their Nose in a String: But I hope there is no need of it; for many begin to leave you, and more will; and the rest are with thy self, *George*, Self-condemn'd, which is a miserable state.

I shall therefore, for your farther Conviction, shew you the Quotations produced at *Banbury*, numbred by small Figures; and where I add any Quotations that I had not time there to produce, with Capital Figures; and wish with all my Heart it may do you good. And so I proceed to my Matter, beginning with a short Discourse I made to the Gentlemen in *Banbury Church*, the 21st of *September 1702*. of which I had given your Friend *Richard Vivers* seven weeks notice; yet neither he, thy self, *George*, nor any one of your People met me in defence of your Cause.

Gentlemen,

Gentlemen, I am come, according to my promise, to prove to you, That the Quakers Doctrine tends to Subvert Christianity; but I see no Quakers to make their Defence, altho' I gave them seven weeks notice thereof.

You cannot but know how they have traduced me behind my back; charging me with false Quotations, Lyes, and Forgeries in my Books; and yet you see none are here to make good their Charge. This occasioned me to come hither this Day; and therefore I beg your Patience, and I hope to prove, to your satisfaction, That the Doctrine of the Quakers tends to Subvert and Overturn the Christian Faith once deliver'd to the Saints; and suffered for by our Martyred Ancestors: And that in these particular things following.

First, By their Contempt of the holy Scriptures.

2dly, By their overvaluing their own Writings.

3dly, By their Denyal of the Ever-blessed Trinity.

4thly, By their denying Jesus to be Christ, the Son of God.

5thly, By their Contempt of the sacred Ordinances of Baptism with Water, and the Supper with Bread and Wine; Instituted as standing Ordinances in the Church by our Saviour himself, and practiced by all the Christian Churches to this Day.

6thly, By their accounting their own Sufferings not only greater, but more unjust than the Sufferings of Christ, his holy Apostles, and blessed Martyrs, under the Ten Heathen Emperors,

Emperors, and all the bloody Massacres; and that from Matter of Fact, out of their approv'd Authors, and inspir'd Prophets.

I am not come to Dispute Points of Divinity, that's the work of our Learned Divines. If such a Point fall under Consideration, if the Quakers appear, I shall desire some of you, Reverend Gentlemen, to manage That: But what I know of plain Fact, that I shall produce, and then Judge between me and the Quakers. And having spoke largely to this effect, I then proceeded to my Charge, which I shall now pursue in order, *viz.*

The First Charge.

That the Quakers undervalue, vilifie, and contemn the holy Scriptures; calling them dead Letter, Carnal, Dust, Death, Serpents-meat, Beastly-ware, an Idol, a Rotten Foundation, a Bewitching Letter: Adding, that it is the highest Blasphemy to call them the Word of God.

Proofs of this Charge.

1. See G. Fox's Book, entituled, *To all that would know the way to the Kingdom, &c.* Printed in Quarto 1658, the 4th Impression, p. 4. And it is Blasphemy for any to say the Letter is the Word. Pag. 8. Therefore waiting in the Light, which Christ hath enlightned you with, that's Scripture within.

2. G. Fox's Great Myst. &c. p. 246. They [the Scriptures] are not the Word of God, as thou [Chr. Wade] hast blasphemously affirmed, but Christ is the Word of God.

3. W. Baily's Works, p. 295. *The Scriptures cannot be properly, in no sense, called the Word of God.*

IV. *Mene Tekel*, by. G. Bishop, p. 22. *How can, or dare any to say, without the highest Blasphemy, That the Scriptures are the Word of God?*

5. *News coming up out of the North, &c.* by G. Fox, p. 13. *Feeding upon the Letter, which is Death, which feeds you Serpents, Dogs, and Swine. Pag. 14. Your Original is Carnal; Hebrew, Greek, and Latine; and your Word is Carnal, the Letter — Their Original is but Dust, which is but the Letter, which is Death — And your Gospel is Dust, Matthew, Mark, Luke, and John, which is the Letter. P. 5. But who are of God, testifie against all these sinful Practices; against all this Generation, and against all Idol Temples, and against their very Foundation, what ye Speak and Preach; for they say the Gospel is their Foundation, which is the four Books, Matthew, Mark, Luke, and John.*

6. *Truths Defence, &c.* by G. Fox, p. 102. *The Letter is Carnal, and Killeth, and Dust is the Serpents Meat, and that is thy Meat, and cursed is the Serpent which beguiles; and thou art he; look not for him without, for he is in the Letter, &c.*

VII. *J. Parnel's Work*, p. 16. *And of the Scriptures they make an Idol. P. 17. Doating without in the Letter — By Idolizing it. P. 19. If we let go the Authority of the Scripture, (say the Priests) then all is gone. P. 72. And so they live upon Dust, which is the Serpents Meat — Death feedeth Death, and with the*

the Notion beget into the Notion, and feeding
the carnal Mind with the carnal Letter.
ag. 215. And not to be so blind as to put the
Letter for the Word, as thou dost; here thou
puts Darkness for Light, who put the Letter
for the Light: How doth the Letter shine?
217. Thou strivest to draw peoples Minds
from the Light within, to the dead Letter with-
out them, and so thou bewitches them. P. 25.
and therefore you (Priests) bring another Go-
spel, calling the four Books, Matthew, Mark-
Luke, and John, the Gospel, P. 33. And so
are no Christians, but Heathens, both Priests
and People.

VIII. Ismael and his Mother cast out, &c. by
G. Whitehead, and three more, p. 1.

Minister. They (the Quakers) who blas-
phemously affirm, That the Scriptures are not
the Word of God, nor the Foundation of
Faith, &c.

G. Whitehead, &c. Answer, p. 6. And thy
written Foundations begin to fail thee; for it
among the blind Watchmen, and greedy dumb
dogs, and Swine, and filthy Dreamers. P. 12.
and thy Foundation is in the Dust, and thou
art reserved in everlasting Chains under Dark-
ness, for everlasting Fire; and here thou in-
all these thy Lyes, art shut out from God, and
all the Children of God, among the Dogs and
sorcerers, and the Lake is thy portion, which
is the portion of all Lyars, Jude 6, 7, 8.

IX. A Threefold Discovery, &c. p. 9. The
Priests are Babylon's Merchants, selling Beast-
Ware, the Letter which is Dust and Death.

Thus Quakerism is all of a piece. I could multiply instead of ten, ten score instances of the like nature; but I will conclude this History with the Doctrine of his Excellency Father Penn who what he does, he does to the purpose tho' a bad one: And tho' a Prince of another Country, yet he can take that leave which a Peer of the Realm may not, touching Elections; pretending to know who are in the Quakers Interest at C—— Well, let's hear him touching the New Testament, which is the History of the outward Manifestation of Christ, viz.

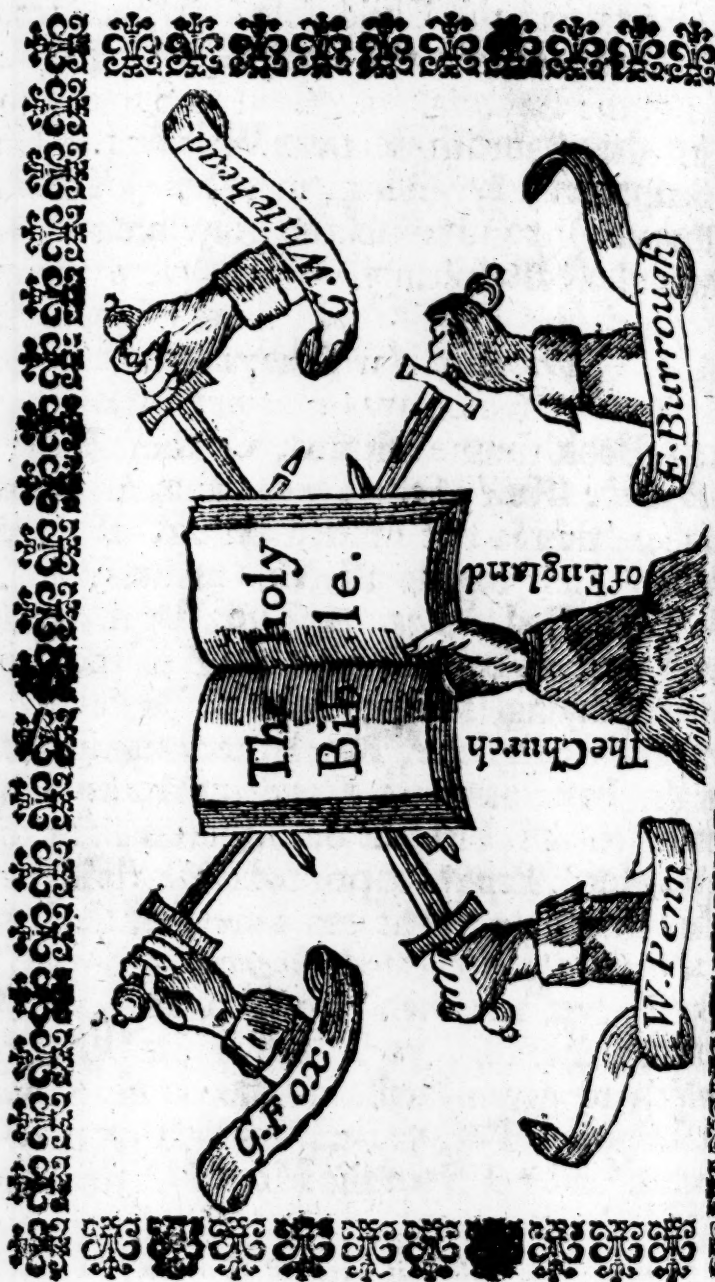
Quakerism a new Nickname, &c. by Father Penn, p. 6. *I do affirm, That Christianity stands in the Manifestation of a measure of that righteous Power, Wisdom, Truth, and Life in the Soul, which appeared so largely and gloriously in that Body at Jerusalem; to work Repentance, then give Remission; so Renew, Redeem, and finally Save. The distinction between Moravian and Christian, the making holy Life legal, and Faith in the History [i. e. the New Testament] of Christ's Outward Manifestation, has been a deadly Poison these latter Ages have been infected with, to the destruction of Godly living* &c.

OBSERVATION.

Now, if it be so; if it be according to Penn's Doctrine, That Faith in the History of Christ's outward Manifestation, be such a deadly Poison: I say, if my belief of this History of the New Testament, namely, of the Birth outwardly of the Blessed Virgin, Luke 2. 7, 11. Of his Circumcision, v. 21.

Since

I could mention Simeon's taking the Child Jesus in his Arms, v. 28. His sitting in the Temple, asking Questions of the Doctors, v. 46. His Subjection, v. 51. His Baptism, chap. 3. ver. 21. His Miracles, which were many; his Journeys, which were long; his Sermons, which were frequent; his Sufferings, which were many, and great; his Death, which was ignominious; his Resurrection, which was miraculous; his Ascension, which was glorious: I say, if for us to believe the History of these things, be a deadly Poison wherewith we are infected, to the destruction of Godly living; then are the holy Scriptures, as the Quakers teach, *Death, Dust, Serpents-meat, Beastly-war, an Idol, a rotten Foundation, &c.* But then, on the contrary, if it be our duty to believe all these things, touching the History of the outward Manifestation of our Saviour, as I do believe it is; then I am sure the Quakers are those very Hereticks that *deny the Lord that brought them; yea, as great Infidels as the Jews.* In short, if ever the Mystery of Iniquity, or Iniquity in a Mystery, did work in the Hearts and Minds of Men; or if ever the Devil did manage a Design underground, surely he doth it now by the Quakers. For, tho' I grant, they (like so many Apes) do imitate the Faithful in some few circumstances; yet whilst their manifest design thereby, is to deceive in the most Substantials, they are the more dangerous. For, does it not plain'y appear by the foregoing, with what will follow, that the design of the Quakers with the Scriptures, is like that of the Jews with our Saviour; that is, to betray them with a Kiss; even by pretending in some of their Books, that they own them as the best Books in the World, when indeed, it is that they may have the better opportunity to crucify them anon in the proud of their own pernicious Pamphlets; or to Assassinate them as with so many sharp Daggers, as in the Figure following.



Come, and behold (a thing most true)
 The Quakers, how they do pursue,
 With Daggers points, God's holy Word,
 It to destroy with one accord.
 Lo ! how it breaks their Daggers keen,
 And makes those Monsters to be seen

The Second Charge.

That they value their own Writings above the Scriptures; by giving them such Titles, as (they say) to give to the holy Scriptures, is the highest Blasphemy.

Proofs of this Charge.

1. A Book thus entituled, *Certain Papers which is the Word of the Lord.* Pag. 2. 'And to thee, this is the Eternal Word of God. Pag. 3. And to you all, this is the Eternal Word of God. Pag. 4. The Word of the Lord came to me the 12th Day of the 9th Month, saying, Write, &c.
2. *Truths Defence*, &c. p. 2. 104. 'You might have as well Condemn'd the Scriptures to the Fire, as our Queries; for our giving forth Papers or printed Books, it is from the Immediate Spirit and Power of God.
3. *Several Petitions Answered*, &c. p. 30. But if ever you own the Prophets, Christ, and the Apostles, ye will own our Writings, which are given forth by the same Power and Spirit. Pag. 5. *ibid.* And all you who speak, and not from the Mouth of the Lord, are false Prophets.
4. A Book, entituled, *The Word of the Lord to Zion*, &c.
- V. Another Book, entituled, *To all Friends every where, this is the Word of the Lord.*
- P. 7. 'This you may Read amongst the Children of the Light, and of the Day.

VI. A Salutation of Love, from the Spirit of Life, unto all Friends of Truth, who are in Exilement, &c. as in *Jos. Coal's Works*, p. 37. concluding thus. P. 43. 'Let this be Read amongst Friends who are Exiled, when they are met together. P. 57. To the Flock of God in Maryland. P. 6. Let Copies of this (Epistle) be sent amongst Friends every where in the Province of Maryland, and be Read amongst them in their Assemblies.

VII. Another Book, entituled, *The Word of the everlasting and true Light, who is the eternal and living God, which he gave unto me, his Servant, to declare unto the Inhabitants of the Earth*.

Now, if so, is not that Book of his, the Word of God? And may it not so be called? Why then may not the H. Scriptures be call'd so, without the highest Blasphemy?

VIII. *An Epistle to the Flock of Christ every where, &c.* (By G. Fox, printed for Benjamin Clark, 1681.) 'To be Read in their Assemblies.

IX. Another, by W. Penn, directed thus: 'I desire this Epistle may be Read in the fear of the Lord, in your several Meetings.

X. *An Epistle* (of G. Whitehead's) *to the Remnant of Friends, and Chosen of God*, printed 1665. P. 14. 'Let this be Read distinctly in the Life and Authority of God, from whence it came, among Friends, in and about the City of London, and elsewhere, as any are moved in the same Life.

XI. *Several Papers given forth for the Spreading of Truth*, by G. Fox, Minister of the Eternal Word of God, &c. P. 62. 'To you

all, this is the Word of the Lord, to spread over all, that the Just may spread over all, and grow up to be King. I charge you, in the presence of the Lord God, to send this (Book) among all Friends and Brethren every where, to be Read in all Meetings to you all. This is the Word of God.

There is above twenty instances of the like nature in that Book of Fox's.

12. *Truth Defending the Quakers and their Principles, &c.* P. 'Do you esteem (queries Mr. Smith, Library-Keeper of Cambridge) of your Speakings, to be of as great Authority as any Chapter in the Bible?

George Whitehead Answers: 'That which is spoken from the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and Greater.

Thus is Quakerism, in this point, all of a piece; as well in exalting their own Books, as in villifying and contemning the H. Scriptures; for this last Book is said on the Title-Page to be *Written from the Spirit of Truth* in George Whitehead and George Fox. And if his Answer to Mr. Smith, as above, be true; and that they wrote this Book from the Spirit of Truth, as they pretend; then this little Pamphlet is of greater Authority than the Bible, which well agrees with the next proof, viz.

XIII. *A Message Proclaimed by Divine Authority, &c.* by Edward Burroughs. P. 4. 'We view the whole World, and the state of all Mankind; and measure the Times and Seasons throughout Generations; and the state of the Church we perfectly know, by the Inspiration of the Almighty; her estate be-

fore the Apostles days, and in the Apostles days, and since the Apostles days; and he Increase and Decrease, and Estate, since the beginning of the World, till now; and at this present time to us is certainly known by the Spirit of Jesus.

To this agrees the Doctrine of *Is. Pennington*. 'Now, observe (says Pennington) the difference between the Religion which God hath taught us and led us into, and the Religion of all Men upon the Earth besides. Our Religion stands wholly out of that which all their Religion stands in. Their Religion stands in the Comprehension; in Belief of a literal Relation or Description. Our Religion stands in a Principle, which changeth the Mind; wherein the Spirit of Life appeareth to, and witnesseth in the Conscience, to, and concerning the things of the Kingdom; where we hear the Voice, and see the express Image of the Heavenly One, and know things, not from an outward Relation, but from the inward Nature, Virtue and Power. Yea, here we must profess, we so know things, that we are fully Satisfied about them; and could not Doubt concerning them, tho' there had never been Word or Letter Written of them. See his Book entituled, *Some things relating to Religion proposed to the Royal Society, &c.* in Quarto Printed 1668, p. 7.

XIV. See their Yearly Printed Epistles dated 1675, 1691, 1692, 1693, and others, how industrious they are to spread their Books two to each Monthly Meeting in England and Wales; there being in Number 151 Monthly Meetings.

Meetings; and not only so, but in the said Epistles, they give us an Account of spreading Their Books as far as Germany, but not a word of spreading the Bible. This, if nothing more, together with their not Reading any part thereof in their Religious Meetings, is enough to convince the World, That they prefer their own Books above the Written Word of God, notwithstanding all their late Sham-pretences to the contrary. I shall conclude this Epistle with a recital of one of their Canons in the Yearly Epistle Anno 1675, Sign'd by Father Penn, and others of the Gang.

XV. 'It is our Sence, Advice, Admonition, and Judgment, in the Fear of God, and in the Authority of his Power and Spirit, to Friends and Brethren in their several Meetings, That no such slight and contemptible Names and Expressions, as calling Mens and Womens Meetings, Courts, Sessions, or Synods; That they are Popish Impositions, useless and burthensome: That faithful Friends Papers, which we Testify have been given forth by the Spirit and Power of God, are Mens Edicts, or Canons; or embracing them, bowing to Men, Elders in the Service of the Church, Popes and Bishops, with such scornful Sayings, be permitted among them; but let God's Power be set upon the top of that unsavory Spirit that uses them.

Subscribed by

William Penn. Stephen Crisp. Tho. Salthouse.
J. Whitehead. Alex. Parker, J. Burnyeat, &c.

Thus

Thus, Reader, you see here is not a word of Death, Dust, Serpents-meat, Beastly-ware: No, no, here's not a word of calling them an Idol, a Rotten Foundation; and yet they were Written with Ink upon Paper, as the H. Scriptures were: Oh, no! have a care of that: These must be Read in their Meetings; these must be spread all the World over, to spread their Truth; these must be sent, Two in number, to all their Monthly Meetings in *England* and *Wales*; these must be Sent, Read, and Spread, as useful for the propagation of their Religion, Faith, and Worship; but no need of Scripture, as you have heard.

XVI. *Is. Penington*, in his Book, *The Scattered Sheep sought after*, &c. told them, p. 9. 'The Jews could not be saved formerly by a Belief of a Messiah to come, with the observation of all the Laws and Ordinances of *Moses*; nor can any now be saved by a Belief of a Christ already come, with the observation of all that the Apostles commanded or practiced; but alone by Receiving him (*i. e.* the Light) into their Hearts — Harkning to, and obeying its Conviction there — And then he may talk of Christ, and practice Duties, Read, Pray, and Meditate, and run into Ordinances, and be exceeding Zealous in all these, and yet Perish; yea, the Devil will let him alone, if not help him, in all these, &c.

Now, Reader, you have the force of the Quakers Doctrine in this very Passage: For, did not *Moses* and the Prophets, Christ and his Apostles, command all things necessary to Salvation? And did not the Apostles practice the

the same? And yet, you see, the Quakers tell us, that if we do the same, yet we are like to Perish, if we do not receive the Quaker-Light, as by them in their Books directed. Nay, moreover, the Devil (say they) will help us in the observation of all that the Apostles commanded us, and practiced themselves. Oh horrid Blasphemy! For if so, then indeed the Scriptures are of no use, nor fit to be Read in our Churches, but to be accounted Death, Dust, Serpents-meat, Beastly-wares, a Rotten Foundation, &c. Oh, this Scripture-Knowledge the Quakers cannot endure: For, says Penington in his Book, *A Question to Professors*, &c. page 12. 'It (*i. e.* Scripture-Knowledge) maketh him Wise to oppose Truth, and so bringing him into a state of Condemnation, Wrath and Misery, beyond the Heathen; and makes him harder to be wrought upon by the Light, than the very Heathen.

But as for their own Books, they must be Read, they must be Meditated in, they must be sent up and down all the World over, to spread and propagate their Truth; the Knowledge of them, and of what is commanded by Fox, &c. in them, is excellent: And therefore charge their Disciples to Read them (and that as the Word of God) in their Religious Meetings. I think I have said enough on this Head; yet to shew how uncertain they make the Scriptures, suggesting that what the true Prophets spake was often false, and that what the false Prophets spake, was often true; that what wise Men spake, was ill apply'd; what good Men spake, was ill express'd, &c.

I shall

I shall give you one proof more, and so conclude the Proofs on this Head.

XVII. *The Quakers Refuge fixed, &c.* p. 17.
 ‘ Whether the first Pen-Man of the Scriptures
 ‘ was *Moses* or *Hermes*? Or, whether both
 ‘ these are not one? Or, whether there are
 ‘ not many words contained in the Scripture,
 ‘ which were not spoken by Inspiration of
 ‘ the Holy Spirit? Whether some words were
 ‘ not spoken by the Grand Impostor? Some
 ‘ by wicked Men, some by wise Men ill ap-
 ‘ ply’d; some by good Men, ill express’d;
 ‘ some by false Prophets, and yet true; some
 ‘ by true Prophets, and yet false? &c.

And if thus to Interrogate the Truths and Prophecies, both of the first Pen-man, and the Prophets, be not to Overthrow the Certainty of the H. Scriptures, and render them a Nose of Wax, I know not what can do it.

The Third Charge.

*That the Quakers deny the Ever-blessed Trinity
 in a Blasphemous manner.*

Proofs of this Charge.

I. See *W. Penn’s* Book thus entituled, *The Sandy Foundation Shaken; or those so generally believed and applauded Doctrines of one God consisting of three distinct and separate Persons, Refuted, &c.* p. 12. The same re-afferted. P. 16.
 ‘ The vulgar Doctrine of Satisfaction, being
 ‘ dependant on the Second Person of the ima-
 ‘ gined Trinity, Refuted.

By these two Propositions, it appears to me that the Quakers deny the Trinity, and the Satisfaction made for the Sins of Mankind. As for Disputing this Point of their Doctrine, I doubt not but many there present would have proved from this very Book, the truth of my Charge. But to proceed.

2. *George Fox's Great Mystery*, &c. p. 246. 'The Scripture (says he) doth not tell People 'of a Trinity, nor Three Persons; but the 'Common-Prayer-Book, Mass-Book, speaks of 'Three Persons, brought in by thy Father, the 'Pope.

3. *Ishmael and his Mother cast out*, &c. by G. Whitehead, and three other of their Teachers; who in opposition to Mr. Townsend, a Minister, who Disputed for a Trinity of Persons in the Divine Essence, thus Answers him in p. 10. saying, 'And here thy Antiquity, and 'thy Reasons, and the Three Persons thou 'Dreamest of, which thou would'st divide out 'of One, like a Conjuror, are all denied; and 'thou shut up *with them* in perpetual *Darkness*, for the *Lake*, and the *Pit*.

This I take not only to be a Denyal of the Ever-blessed Trinity; but such a Blasphemous Denyal, that I almost tremble to mention it: And yet said on the Title-Page to be *Given forth from the Spirit of the Lord*, in G. Whitehead, Chr. Atkinson, Ja. Lancaster, and Tho. Symons; and sign'd by them all, at the Beginning, Middle, and End, Anno 1655. and afterwards defended by G. Whitehead. See

4. *Truth defending the Quakers and their Principles*, &c. p. 1. 'Do you (G. Whitehead, said Mr. Smith, the Library-Keeper of Cambridge)

bridge) 'not repent you for your endeavour
'ing vainly to defend, *Aug. 29. 1659*, in fo
'great a Congregation, those Positions Writ-
'ten by you *G. Whitehead*, in your Book, call'd,
'*Ishmael*, &c.

Answer. 'The Positions (said George) We
'defended, are according to the Scriptures of
'Truth, and them We need not repent of: As
'first, in denying the Bible to be the Word
'of God: And 2dly, In asserting the Scri-
'ptures not to be the Word of God: And
'3dly, That there is no such word in the Scri-
'ptures, as Three Persons in the Trinity; but
'it is a Popish Doctrine, as the Popish Mass-
'Book or Common-Prayer-Book mentions it.
'4thly, And thou that affirm Three distinct
'Persons in the Godhead, art a Dreamer;
'and he that Dreams and tells Lyes, he with
'his Imaginations and Dreams, is for the
'Lake ——— But We deny the Popish term
'of Three distinct Persons, which you call
'God the Father, God the Son, and God the
'Holy Ghost; which tends to the dividing
'God, and the making Three Gods.

OBSERVATION.

1. From hence several things may be ob-
served. 1st, That *G. W.* owns by this Book,
Truth Defending, &c. wrote from the Spirit
of the Lord, *Anno 1659*. That Book of his
and his Brethren, call, *Ishmael and his Mother*
cast out, &c. and also to be given forth from
the Spirit of the Lord, *Anno 1655*. which in
several of his late Tracts he has denied to be
of his Writing; particularly that, entitled,
Truth

Truth and Innocency, &c. and that of his, called, *The Rambling Pilgrim*, &c. besides in some others, since by Act of Parliament is was made a Condition of their Benefit of the Act of Toleration, &c. which overthrows their pretence both of Constancy and Infallibility.

2. He not only owns the Book, but the Blasphemous Doctrine contain'd therein; with this difference only, That in the first, both the Minister Mr. *Townsend*, and the Trinity of Persons, were Damned to the Lake and the Pit; but in the latter, only the Minister.

3. His denial of the H. Scriptures being the Word of God, which their Friend *Pitts* is willing (though to little purpose) to assure the World of the contrary: But his ignorance of their repeated Contempt of the Scriptures may occasion it; and none so bold as *Blind Bayard*.

The Fourth Charge.

That the Quakers deny Jesus to be Christ, the Son of the Living God.

Preface to the Proofs.

Reader, since *Pickworth* is Silenced, and the Quakers, who in their Book, *Judas and the Jews*, &c. boasted of their quick Defences, are almost at a *Non plus ultra*, there has stept up in their Defence. a brisk Youngster; who tho' he wants both Wisdom, and Christian Temper, yet is furnish'd with some little Rhetorick, and a strutting of Learning: And altho' the Quakers have made a Law that

that no Books should be sold amongst theirs; but what they have Unity with; yet any Body, or any Book, let the Author be Jew, Jesuit, Socinian, or Atheist, provided their Doctrine tends to assist them in their Heresie, and oppose the Church of *England*; these they not only sell, but disperse and spread far and near. Which shew plainly, That their Unity is rather a Confederacy against the Fundamentals of Christianity, as I shall hereafter shew. Upon this foot, they have accepted of one Mr. Pitts, a Servant to a Quaker-Schoolmaster; who coming in his Bomb obstructed, &c. to the last recited Charge, hath these words, p. 2. viz. 'Alas! what ails thee F. Bugg? Art thou 'struck with a Disease called *Lycanthropy*; 'which by a mad Frenzy and deep Melancholy depriveth of Reason? Or dost thou bear 'upon thy audacious Forehead, *Simon Magus's* 'Character, an Enemy to all Righteousness, 'full of all Subtilty, a Child of the Devil? 'Had I the most curious inventive Faculty, or 'were the most Eloquent Orator, 'twere impossible, in apt terms, to express this Barbarous Charge, &c.

Now, Reader, for his sake, as well as the Quakers, (for we are commanded to do Good against Evil, and not to render Railing for Railing) I shall prove my said Charge upon the Quakers, out of their approved Authors; namely, *That they deny Jesus to be Christ, the Son of the Living God*: And am not without hopes but my Proof may be of good use to many; yea, even to this their young Champion: And the rather too, for that Mr. Edm. Lys, an Oxford Scholar, mistaking the state of
the

the Controversie; and having only seen one
 port of their Books, which carry a shew of
 Christianity, and never saw their Books which
 they write from the Mouth, and as moved
 hereto by the Eternal Spirit, which contain
 their Principles, if they have any. And from
 this Mistake, thinking that they by their
Light within had only meant the Influences
 of the Holy Spirit, which no Christian ever
 denied; and thinking we had opposed That,
 and thereupon he wrote several half Sheets;
 which the Quakers printed and dispersed at
 their own Charge; calling me in that, en-
 titled, *Animadversions upon my Reasons of-
 fered to the Parliament, why the Quakers should
 be Examined, &c.* (being under a Mistake,
 as he since has acknowledg'd, in his Letter
 against the gross Errors of the Quakers, prin-
 ted in the Reply to the Quakers *Anguis Fla-
 millatus, &c.* p. 367.) p. 1. *This wretched
 dangerous Person*; and in divers other Papers
 of his, my self, and others, much worse. But
 always took his hot Zeal for the Quakers
 to arise from a Mistake of the Quakers No-
 tion of the *Light within*; and I am not with-
 out some hopes, that it may be so with this
 writing Man, unless Interest pervert his Judg-
 ment.

However, for his and the Quakers sake, I
 shall be the larger upon this Head; because in
 his Letter to me, dated the 19th of October
 1702, he thus says, *You pretend to prove very
 gross things against them; but you need not
 give your self the trouble to branch them into
 Particulars; for prove the Third, and I'll
 believe*

believe the rest, &c. namely, That the Quakers deny Jesus to be Christ, the Son of God.

And truly, as he has great Reason, so I am glad to hear so great a Concession. For take this to be their Fundamental Error, upon which all the other depends. For as Jesus Christ, who suffered Death upon the Cross Arose, and Ascended into Heaven, and there sits at the Right Hand of God in Majesty on high, is the Object of the true Faith; so their *Light within*, which never was Crucify'd, laid in a Sepulcher, Dead, Rose, and Ascended visibly in the sight of the Gallileans is the Object of their Faith, as is fully proved in the Books, entituled, *The Snake in the Grass* &c. *The Defence of it*; and the Reply to the *Anguis Flagellatus*, &c. beside in many other Books wrote by Mr. Keith, my self, and others to which I refer all dissatisfy'd in this Fundamental Point.

And I would have Mr. Pitts look into a Book, printed 1600, by Dr. Andrew Willet entituled, *Synopsis Papismi*, &c. pag. 90, 91. And there he may see, if he desires to know the Tree by the Fruit, That as the Quakers deny Christ, so likewise are they not of his Church. For, saith he, *The true notes of the Church are sound Doctrine, preaching the Word of God, and the right use of the Sacraments; by which the Church is distinguish'd from the Jewish and Heathenish Assemblies; which neither have sound Doctrine, nor the Sacraments of the New Testament.*

Now, as it is plain from Practice, as well as Fact, that the Quakers neither take a Text out of the Scriptures to Preach upon, but only

ch as do, *Conjurers*; neither do they lo
uch as Read a Chapter in their Meetings for
orship, for Fifty Years together. How then
ould their Doctrine be sound, or their Peo-
e have true Faith?

And as to the Sacraments of the New Te-
ment, viz. Baptism with Water, and the
rd's Supper with Bread and Wine, they
only reject them, but speak as contempti-
of them, as they do of the Scriptures.
which, with the rest of their Errors, arise
m that Fundamental one, of Denying Je-
to be Christ, the Son of God. And as I
oved my Charge at *Banbury* in the Six Par-
lars, (of which I shall produce many Wit-
es of unspotted Reputation, and which I
e Mr. *Pitts* will not compare to *Symon*
us, nor call them Children of the Devil,
e most censoriously has done me) So I of-
to do the like at *Norwich* to their Faces,
they will yet give me a meeting on equal
ns.

and now I proceed to my Proofs of my
arge out of the Quakers genuine Authors,
t they Deny Jesus to be Christ the Son of
The small Figures, are those I pro-
ed at *Banbury*; the Capital, are added by
of corroboration.

Proofs of this Fourth Charge.

The Sword of the Lord drawn and fur-
, &c. p. 5. 'Your imagined God beyond
Stars, and your carnal Christ, is utterly
d and testify'd against, by the Light:
whereas you say, That Christ is God

‘ and Man in one Person, it is a Lye — And
 ‘ whereas you say, That Christ remains for
 ‘ ever, a distinct Person from all Saints and
 ‘ Angels, notwithstanding their Union and
 ‘ Communion with him ; your words are ut-
 ‘ terly deny’d and detested, and your distinc-
 ‘ tions are abominable.

2. See *W. Penn’s Ser. Apology*, &c. p. 146.
 ‘ But that the outward Person which Suffer’d
 ‘ (at *Jerusalem*) was properly the Son of God
 ‘ we utterly deny.

3. See *W. Smith’s Primmer*, p. 8. ‘ Child
 ‘ But how may I then know which are true
 ‘ Ministers, and which are false, by their
 ‘ Words ? Father, Why, Child, they that
 ‘ are false Ministers, preach Christ with-
 ‘ out, and bid People believe in him as he is
 ‘ in Heaven above : But they that are true
 ‘ Ministers, preach Christ within, and direct
 ‘ People to wait to feel him in themselves.

4. *W. Baily’s Works*, p. 291. ‘ So now, that
 ‘ Christ was before the World began, and
 ‘ was a Seed before any Name was given un-
 ‘ to it ; which in process of time, being Begot-
 ‘ ten of God, was Born of a Virgin, had a Body
 ‘ prepared to do the Will of his Father, as
 ‘ is at this Day ; but none knows him (or e-
 ‘ ver shall) Born, but of a Virgin. He that
 ‘ hath Ears, let him hear. Page 192. Whoso
 ‘ Eye is single, takes up the daily Cross
 ‘ These only know him Born ; tho’ once, like
 ‘ *Mary*, say, *How can this be, seeing I know*
 ‘ *not a Man ?* But the Answer is, as it was
 ‘ Be thou, Man, but the Virgin, the Power of
 ‘ the most High shall overshadow thee, and
 ‘ that *holy thing* which shall be Born of thee
 ‘ shall

shall be call'd the Son of God. This IS the I am, which was before Abraham, whose Name in the Beginning was the Word. P. 193. The Virgin is subject to the Power of the the most High; where Christ is known to be first a holy Thing, then a Child given, and a Son Born, which is Emanuel, God with us, a Saviour, a wonderful Counsellor, the mighty God, the Prince of Peace: [As Fox subscribed himself. See pag. 61. in my Postscript to the Reply] — But is manifest IN People: There he is, and only to be found. — *And this is the Word of the Lord God, to all People upon Earth.*

Page 300. *Concerning the Body of Christ.*

'A [Body] hast [thou] prepared [me] Mark the distinction, [thou,] [me,] and a [Body,] this [me] that spake in the [Body] was the [Christ.] Page 307. They (his Disciples) loved his Person, for the sake of the frame and quality of the Spirit that dwelt in him. Or else, what was his Person to them more than another Person? But, for That that dwelt in him, they loved him. Let none mistake, I do not flight it, nor the Persons of any of his Brethren or Children, as they are prepared to do the Will of their Father. P. 308. And so he taught them to Pray, *Our Father*, &c. Not to look at his Person, and Pray to him as a Person without them, &c.

5. Isaac Pennington's Question to Professors, xc. p. 10. 'What is attributed to that Body, meaning Christ that suffer'd on the Cross) we give to that Body in its place: But, p. 14. His taking up a Body, made no alteration in him; added nothing to him. —

' The excellency of what was done by him in
 ' the Body, was not of the Body, but it was
 ' in him before Time, in Time, and will be
 ' after Time, and for Ever. Yea, it is he to
 ' whom the Name Jesus and Christ did o-
 ' right belong, before he took up the Body
 ' Pag. 27. Is not the Substance, the Life, the
 ' Anointed, called Christ, where-ever it is
 ' found? Doth not the Name CHRIST, be-
 ' long to the whole Body; and every Member
 ' in the Body, as well as to the Head? — Say
 ' that the Name is not given to the Vessel
 ' but to the Nature in the Vessel. Page 32
 ' Now the Scriptures do expressly distinguish
 ' between Christ and the Garment which he
 ' wore; between *Him* that came, and the
 ' Body in which he came; between the Sub-
 ' stance which was Veiled, and the *Veil* which
 ' Veiled it. Lo I come! A Body hast thou
 ' prepared me, There is plainly *He* and the
 ' Body in which he came: There was the out-
 ' ward Vessel, and the inward Life. This we
 ' certainly know, [agreeable to *Father Pen-*
 ' in Numb. 2. to *Baily Smith*, &c.] and can
 ' never call the Bodily Garment Christ
 ' [meaning him that suffered Death under
 ' *Pontius Pilate*] but that which appear'd and
 ' dwelt in the Body.

The Substance of all which Reasoning, is
 absolutely a denying of Jesus that was Born
 of the Virgin, to be Christ: And thereupon
 they deny him to be the Son of God, as *Pen-*
 aveneth, saying, *But that the outward Person*
which Suffered, was Christ, the Son of God, and
Utterly Deny.

But let us see what Fox, the Founder of this Heresie, says to this Point; of whom these apt Scholars learnt their Gamme.

6. *Great Mystery*, &c. page 206. 'Now I (G. Fox) say, If there be any other Christ but he that was Crucify'd Within, he is the false Christ; and he that hath not This Christ that was Risen and Crucify'd within, is a Reprobate, tho' Devils and Reprobates may make a talk of him without. P. 207. God's Christ is not *Distinct* from his Saints, nor his Bodies, for he is within them; not *distinct* from their Spirits. P. 250. For the Devil was in thee, (*Christopher Wade*) and thou saith, thou art saved by a Christ without thee, and so hath recorded thy self to be a Reprobate.

Now, if what Fox and his Disciples teach be true, then indeed, as *W. Smith*, in Numb. 3. says, namely, That all that Preach Christ without, and exhort them to believe in him as he is in Heaven above at God's Right Hand, are false Ministers, and reprobate concerning the Faith. And also as true that *Penington* says, That the Name Jesus and Christ, belong to every Believer, as well as to Christ the Head. And to this agrees *W. Penn* in his *Christian Quaker*, Part 1. page 97. And this proceeds from a Fundamental Error in them; namely, That they are equally Incarnate with the Holy Ghost, as Jesus was; and that he, CHRIST, is now come in their Flesh, as he came in the Man Jesus; and thereupon, all the Attributes due to Christ, are due to them. For proof of which, I shall give some Instances out of their Books.

VII. *The good old way of Truth, &c.* By Ambros Rigg, printed in Quarto 1669. P. 27.
 ' Whoever receives or pays Tythes as any legal
 ' Right, denies Christ come in the Flesh; and
 ' such are Antichrists, 2 *John* 7. And *this* is
 ' the reason why they who *now* witness him,
 ' Christ, come in their Flesh, cannot uphold
 ' that Priesthood which take Tythes — And
 ' because we could not deny him come in *our*
 ' Flesh, have the Chief Priests of our Age de-
 ' voured much of our Substance, &c.

To this agrees *Is. Penington* in his *Question to Professors, &c.* p. 7. ' By feeling and know-
 ' ing the Lamb [that takes away Sin] in our
 ' Vessels, we know also what was the Lamb
 ' in his Vessel.

But, let us hear *Fox* on this Head.

VIII. *News coming up, &c.* p. 35. ' All you
 ' now who receive Tythes, ye deny that Christ
 ' is come to *Us* in the Flesh.

And now I shall shew farther, That as they
 sometimes, and particularly *W. Penn* in his
Christian Quaker, p. 96. And in *Is. Penington's Question to Professors, Baily's Works, &c.*
 would make the World believe they own the
 same Christ the *Jews* rejected; and that *Chri-*
stians profess and own, from his saying, *Before*
Abraham was, I am. Alas! this is no more
 than they say of themselves. See *Parnell's*
Works, p. 199. ' But to the end of all Dis-
 ' putes and Arguments *I am come*; for before
 ' they were, *I am.* And the like of *Fox* in his
 ' *Battledoor*: All Languages (said *Fox*) are to
 ' me no more than Dust, who *was before Lan-*
 ' *guages were.*

And again, In how many of their Books could I shew, that they have confessed that the Fulness of the Godhead dwelt in Christ, according to *Colos. 2. 9.* When, alas! this also is no more than they say of themselves.

IX. For proof, see their Book, entituled, *A Testimony concerning the Life, Death, Tryals, and Labours of Edw. Burroughs, that Worthy Prophet of the Lord, &c.* Printed in Quarto, 1662. Sign'd by F. Hoggill, G. Whitehead, G. Fox, and Jos. Coale. In which Book are these words, viz. p. 19. 'That he (*Edward Burroughs*) was a Man endued with the *Almighty Power of God*, [then Omnipotent] which lived and reigned in him; and the Treasure of pure divine heavenly Wisdom was opened in him. P. 20. And his Voice was the sound [not as the sound] or rattling of the Chariots of God's Host upon the tops of the Mountains; and was oft uttered forth in the Name of the Lord, even like Thunder. And the Voice of the *Son of God* was uttered through him, by which the Dead was Raised. P. 21. And his Blood will be upon you [his Persecutors] as the Blood of a Thousand Men. P. 22. Friends, wait upon God in the same Spirit that was in him, which we know was the *Saints Comforter*. He was a Man in whom the *Fulness dwelt of Grace and Vertue*. P. 25. Who was dead, and is alive, and liveth amongst us.

I challenge them to shew me where ever they gave higher Title to Jesus Christ, in any one of their Books.

X. Again, In their Book, entituled, *Christ Exalted, and alone worthy to open the Seals of the Book*, &c. Wrote against *John Timson*, mentioned in *Fox's Great Myst.* &c. p. 15. are these words in p. 18. viz. *Thou (John Timson) charges Howgill, and Burroughs (as thou calls them) with pernicious blasphemous Opinions.*

Reply. 'Thy Accusation is false; they are
' faithful Men, Serving their Generation in
' the Light, Ministers of Christ, in whom is
' witnessed the Godhead dwelling Bodily, Col.
' 2. 9.

Thus we see how they prove that the Godhead dwelt Bodily in their Teachers, even by *St. Paul's* Testimony, that the Godhead dwelt Bodily in our blessed Saviour. Oh, prophane Wretches! and horrid Blasphemers! What will their new Champion say to this? Will he Subscribe to it? No sure, unless they give him 80 l. as they did to the *Jews* to assist *Fox* in his *Battledoor*.

Well, once more to shew that the Quakers will not come short in any one of Christ's Attributes (at least, very few, as may be seen in my *Sleaford-Narrative*, from p. 119. to 157.) see *G. Fox's* Book, entituled, *The Examination and Tryal of G. Fox, &c. at Lancaster Assizes*, Anno 1664. The passage is now left out in his *Journal*, tho' the Tryal is there printed: Which shews they are ashamed thereof; as also his Greek and Hebrew, with which his said Book, from p. 24. to p. 33. is well stored. Oh, the gross Deceit and audacious Impudence of that *Fox* and his Adherents! And yet they do not blush; no, they are not at all ashamed; at least, not so as to confess
and

and condemn these Blasphemies. The passage I mean, is in p. 21. *And before I (George Fox) came to the Bar, I was moved to Pray; and the thundering Voice answered, I have Glorified thee, and will Glorifie thee again: And I was so filled full of Glory, that my Head and Ears was filled full of it: And that when the Trumpets sounded, and the Judges came up again, they all appeared as dead Men under me.*

I marvel the Luciferian Pride of this Impostor Fox, did not lead him to prove this his Glorification from that of St. John, cap. 12. ver. 28, 29. touching our Saviour; as well as they have blasphemously quoted the Apostle St. Paul, Col. 2. 9. to prove that the Godhead dwelt bodily in their highly admir'd Prophets, Burrough, and Howgill.

Thus have I proved my said Charge; not only that the Quakers deny Jesus to be Christ, the Son of God; but also, That the Quakers are the very false Christs foretold of by our blessed Saviour. And I am not without hopes, that it may allay the Heat of Mr. Pitts, their late Champion; who has so violently appear'd in their Vindication; and at a time too, when Quakerism is so low, and in such a Drooping Condition, that none of their Teachers dare appear in its Defence.

Again, p. 8. *ibid.* Mr. Pitts tells his Courteous Reader, saying, *And know assuredly, unless my Friend flings another Bomb more to the purpose next time, you shall not be troubled with the like from me.* J. P.

Reply. How little to the purpose my first Bomb was, I will not say: But I am sure his Answer to it, is so little to the purpose, that

he has not so much as toucht the tenth part of of it, and therefore falls short of an Answer. So that I almost think he came out too fierce to hold, but will rather lie down to sleep with his Brother *Pickworth*, and dear Sister *Anne Docwra*.

But not to take too much Advantage; for I aim more at Conviction than Victory, the latter not being worth my while, I would Charitably suppose, that this young Man's Ignorance of the Quaker-Heresie, is the strongest Argument for his vigorous Defending them: So that when he sees this Head proved; he (according to his promise) will believe all the rest. That he may believe This, I think I have given sufficient proof; If not, I shall produce many Living Witnesses, Men of unspotted Credit; and which, I do think, he will not be so Fool-hardy, as to charge with being Mad or Frenzy; nor to compare them to *Symon Magus*; or call them Enemies of all Righteousness, full of all Subtilty, and Children of the Devil; for which his Silence shall be taken for his Recantation sufficient.

WHereas an Offer was made by *Francis Bugg* to the Quakers of *Banbury*, to prove by their own Printed Books, That their Doctrines are directly Opposite to, and Destructive of all true Christianity: And sufficient Time being given them (if they were able) to disprove the same. And whereas they by various frivolous Excuses (being Conscious of the truth of the things Charg'd against them) have declined the same: We therefore, whose
Names

Names are hereunto Subscribed; do hereby Certify, That the said *Francis Bugg* appear'd on the 21st Day of *September 1702*, being the Day by him prefix'd; and of which, he gave them a sufficient Intimation, by way of Challenge, the 31st Day of *July* preceding, which consisted in these Particulars following, viz.

I. To evidence their Contempt of the Holy Scriptures; calling them *Death, Dust, Serpents Meat, Beastly Ware, an Idol, &c. Affirming, That it is Blasphemy to call them the Word of God.*

II. *Their denial of the Ever-blessed Trinity.*

III. *Their denying Jesus to be Christ, the Son of God.*

IV. *Their neglect and contempt of God's Sacred Ordinances, viz. Baptism with Water, and the Supper with Bread and Wine.*

V. *Their accounting their own Sufferings, not only Greater, but also more Unjust than the Sufferings of Christ, his holy Apostles, and blessed Martyrs.*

VI. *Their exalting their own Books and Sayings above the Holy Scriptures, as of greater Authority; being (as they say) the Word of God; which the Scriptures (say they) are not to be called in any sence whatsoever.*

Which said Charge was truly and clearly perform'd, in respect of all and singular the Six Positions aforesaid; by producing the several Books, by them Written, relating to the said Charge. All of which have been perused by Us; and are, by every of Us, Attested to be truly and fairly quoted by the said *Francis Bugg*.

Witness

Witness our Hands the said Sept. 21. 1702.

Christopher Coe, D. D. Rector of Sutton.
John Knight, D. D. Rector of Broughton.
Stephen Goodwin, M. A. Vicar of Horly.
Edw. Cockson, M. A. Rector of Westcot Barton.
Robert Wainewright, B. D. Rector of Thorpe.
Benjamin Loveling, M. A. Vicar of Banbury.
Francis Stanier, M. A. Vicar of Cropredy.
Jeremiah Thomson, M. A. Vicar of Shotswell.
Thomas Fletcher, M. A. Vicar of Bloxham.
George Freeman, B. D. Fellow of Brasen-Nose
College, Oxford.
Meredith Vaughan, Vicar of Dunktaw.
John Lane, M. A.
Nathaniel Goodwin, Curate of Rowsam.
Richard Gill, Curate of Hanwell.
William Welchman, M. A.

And We who farther Subscribe our Names,
 being present, do Testify, That the Quakers
 Books were Read, and We are fully satisfy'd
 in the Proof of every Charge.

John West, Mayor.
Malachy Harvey, Mayor-Elect.
John Welchman, Justice of the Peace.
John West, Justice of the Peace.
Phillip Styles, Town Clerk.
William Phellps.

But, lest Mr. Pitts disregard, not only the
 Proofs taken out of the Quaker-Books, but
 also the Attestation; and say with the Jesuit,
 in his Apology for the Quakers, in his Book,
 Printed,

Printed, Sold, and Dispersed by the Quakers, entitled, *Light shining out of Darkness, &c.* (of which more hereafter) page 119. Tho' I see (says the Jesuit) *Processes printed, and the Ministers of Lyes Attest it, yet I will not believe it, &c.* I will give him such Evidence as I think he will not deny (for some say he is a Protestant Dissenter) to prove the truth of my Charge.

See *John Faldo's Book*, call'd, *Quakerism no Christianity, &c.* p. 11, 12. 'Quakerism entred into the World, as if Hell were broke loose, and Possessions of Satan had made way and fitted Souls for the Quakers Spirit. Oh, the Hell-dark Expressions of the Quakers Spirit! Frightful and amazing Words, Curlings, Howlings, Roaring, &c. Again, see *T. Ellwood's Collection of the Dissenters Testimony touching Quakerism*, in his Book, *Forgery no Christianity, &c.* page 37. 'They (said *Tho. Ellwood*, a Quaker-Teacher) charge us, That we render the holy Scriptures to be of no more Authority than *Aesop's Fables*; That the Blood of Christ is no better than the Blood of another Man; That we are the Spawn of the *Rascals*; That our owning Jesus Christ, is no more than a Mystical Romance; That the tendency of all our Reasoning about Instituted Religion, is to debauch Mankind; That our Principles improv'd, are destructive to all humane Society; That we are Cheats, Impostors, and Lyars; influenced by the Devil; implacable Enemies to the Christian Religion; as vile Impostors as ever were, &c. To which (of all sorts) there is in the Books quoted nigh Sixty. See *The Quakers Appeal, &c. Quakerism no Christianity, &c. A just Rebuke to 21 Divines, &c.* Of which take these.

Tho. Manton,
Tho. Mecomb,
John Yates,
Jo. Sheffield,

Tho. Doelittle,
Will. Cooper,
Geo. Griffeth,
Math. Barker,

Rich. Baxter,
Will. Kiffin.
Daniel Dyke,
Thomas Paul,
Anthony.

<i>Anthony Palmer,</i>	<i>John Singleton,</i>	<i>Jonat. Jennings,</i>
<i>Thomas Cole,</i>	<i>Andr. Parsons,</i>	<i>Thomas Plant,</i>
<i>Richard Mayo,</i>	<i>Thomas Gouge,</i>	<i>William Dix,</i>
<i>Sam. Smith,</i>	<i>Benjamin Needle,</i>	<i>John Vernon,</i>
<i>Stephen Ford,</i>	<i>Tho. Watson,</i>	<i>Edw. Noble,</i>
<i>Will. Carslack,</i>	<i>Will. Jenkins,</i>	<i>John Gosnel,</i>
<i>Francis Warham.</i>	<i>William Tutty,</i>	<i>James Baron,</i>
<i>Robert Bragge,</i>	<i>Tho. Waddsworth,</i>	<i>John Snelling.</i>

Come, Mr. Pitts, have I not overdone the Point? Have not I fully Proved my Charge? Be then no longer a Hermaphrodite in Religion, and a dishonour to your Brethren. You see, the Ablest Men of the Dissenters join issue with me. Let your Silence be a sign of your Sorrow, and that you believe the rest of my Charges. I hope you will not charge these Men with Madness and Frenzy, nor compare them to *Symon Magus*, nor call them the Children of the Devil, for coming in as Witnesses on the behalf of common Christianity.

Reader, I should now proceed to my Proofs for my two other Charges; namely, 1. The Quakers Contempt of those two Sacred Ordinances, Baptism, and the Lord's-Suppor. 2. That of the Quakers Exalting their own Sufferings, as not only Greater, but more Unjust than the Sufferings of Christ, his Apostles, and Martyrs: But my Printer having upon a Mistake when he Printed my Narrative of my *Sléeford* Conference, printed 3000 of the following Sheet, instead of 1000; and the 1st and 2d Chapter in the Sheet containing the same Proofs which I had at *Banbury*, for brevity sake, as well as to save Charge, I place it next, with the Attestation given me at *Sléeford* to confirm it.

C H A P. IV.

shows the Quakers Contempt of the Sacred Ordinances of our Lord and Saviour Jesus Christ ; namely, Baptism with Water, and the Supper with Bread and Wine.

Ern. Bugg,

Gentlemen, I am not come to prove the Reasonableness of our Obedience to the Commands of our Saviour, *i. e.* **To teach all Nations, Baptising, &c. do this in Remembrance of me, &c.** nor the great advantages reaped thereby ; but to shew the Quakers Contempt, which they frequently (in their Books) cast upon those Sacred Ordinances, as well as in their Preachments, that thereby it may also appear, that their Doctrine tends to subvert Christianity, and their Practice confirms the same, since they reject them, and have not practised them this Fifty Years ; for Proof, see *Edw. Burrough's Works, page 190.* " And the Apostles saw that many should depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils, speaking Lies in Hypocrisie, having their Consciences Seared as with a hot Iron. Now these Teachers are of that Stock which is departed from the True Faith, for they are without True Faith, and Reprobate concerning it ; and say, Sprinkling Infants with Water when they are Two or Three Days Old, is Baptism into the Faith of Christ ; this is the Doctrine of Devils, *p. 191.* For these have filled the World with Damnable Heresies, as holding forth, that Sprink-

“ling Infants with Water is Baptism into
 “Faith of Christ.—And that a Steeple-Ho
 “is a Church, and Singing *David's Psalm*
 “these are Damnable Heresies, denying
 “Lord that bought them.—And many run a
 “their pernicious Ways of Idolatry and Super-
 “stition; what say you to this, *Henry?*

Hen. Pickworth. We do not read that Sprin-
 ling Infants is the Baptism Commanded.

Fran. Bugg. That's only an Evasion, for
 practice neither Dipping nor Sprinkling,
 deny the very Ordinance to be in force; but
 to your Contempt.

News coming up out of the North,
p. 14. Their Sacrament is Carnal, and the
Communion is Carnal, a little Bread and Wine
which is the Table of Devils, and Cup of
vils, which is in the Generation of Serpents.
p. 34. A Word to all you Deceivers and Bla-
phemers, who utter forth your Blasphemies
Hypocrisies, that tell People of a Sacrament
and tell them it is an Ordinance of God; Blush,
and Tremble before the Lord, &c.
 gain, see *George Fox*, (the Founder of this
 refie) his Book, *Several Papers given forth*
Spreading Truth, &c. p. 3. Death doth
 Death, and Death doth speak Death, and
 is Death; the Letter is Death, and Dust is
 Serpents Meat; whatsoever is seen is Dust;
 your outside Profession is Dust, your *La-*
Greek, and Hebrew is Dust, all your *Co-*
Motions are Dust, all your Gold, Silver,
 Fine Apparel is Dust, *p. 45. feeding upon*
 Letter, which is Death, which feed you
 pents, Dogs and Swine; your Baptism is Car-
 and their Communion is Carnal; a little B-
 and Wine, which is the Table of Devils,

of Devils, &c. This Doctrine of George
 was Printed in his *News coming up, &c.*
 1654. and Reprinted with the same Title, 1655.
 in his Book called, *Several Papers to spread*
Truth, Reprinted a Third time, Anno 1671.

Hen. Pickworth. *Fran. Bugg*, them dwellest so
 on these Heads, we shall not get thorow
 to Day; I charge you to have said, *We are*
Slaying or Banishing all the Clergy of the
Kingdom; let us hear you prove that.

Fran. Bugg. I am willing to prove effectually
 that I am upon, for I love to do Business to
 purpose; however, look into the Book of
 George Fox, your First Founder, and great Apo-
 stle, *News coming up out of the North, &c.*
 in p. 27. you have these Words, 'Sound
 the Trumpet, sound an Alarum, call to the Bat-
 tle, gather together for the Destruction, draw
 the Sword, hew down all Fruitless Trees
 which cumber the Ground, hew down all
 the Powers of the Earth, cleanse the Land,
 purge forth the Dross, slay Baal; Baalim must
 be Slain, all the Hirelings must be turned out
 of the Kingdom; the Sword of the Lord is
 drawn against you all; you are all ruled by the
 Prince of the Air, &c.

Hen. Pickworth. *Francis*, I have the Book,
 and have looked in the Twenty-seventh Page,
 and there is no such Words; now it will appear
 that thou hast falsely charged us, and art found
 out a Lie in thy Mouth.

Fran. Bugg. What Impression is your Book
 in? I am sure the very Words are here: Gen-
 tlemen, take the Book and see where I have
 marked it.

Hen. Pickworth. This was Printed 1654. and
 there is no such Words.

Fran. Bugg. Mine was Printed 1655. but if you will disown the Book it shall suffice ; but read further and you'll find the Words.

Hen. Pickworth. (Reading a good while, at last) I have indeed found the Words in *p. 31.* but that was in *Oliver's* Time, and it does not affect the present Clergy.

Fran. Bugg. Yes, *Henry*, it doth, if they be Hirelings, (for the same Cause leads to the same thing,) if your Principles in *Oliver's* Time was to Slay or Banish the then Clergy, and if your Principles be the same now they were then, as you in Print tell us, then you want only Power to your Wills to Effect your Design ; but come tell us, whether you acquit these Gentlemen present (being about Thirty) of being Hirelings, and then we shall hope you would not Execute your Fierce Wrath against them, *viz.* either to Slay them, or to Banish them their Native Land from their Wives and Children ; come be plain, either Retract and Condemn these your Antient, Bloody Principles, and the Book that contain them ; at least acquit these Gentlemen and their Brethren of being Hirelings.

Hen. Pickworth. No, they are Hirelings ; let them make the best on't.

Fran. Bugg. Now, Gentlemen, you see your Doom, when the Quakers get the Sole Dominion, and come to Raigne over all the World, as they expect, if they believe the Prophecies of their Prophets ; but to proceed to the Charge of their Contempt of the Ordinances of our Saviour.

See *Hubberthorn's* Works, *p. 66.* " There is
" no Scripture that speaks of a Sacrament, there-
" fore we deny you and your Sacrament, and
" your Bread and Wine, which is Carnal ; and
" your

your Table is the Table of Devils, and your Cup the Cup of Devils—But we sit at the Table of Christ, and cannot sit, nor have Fellowship with the Table of Devils, &c. Again, *W. Smith's Primmer*, p. 36.

Child. Question thus, "I would know, Father, how it is concerning those things called Ordinances, as Baptism, and Bread, and Wine, which are much used in their Worship.

The Father Answers thus, "Why, Child, as to those things they rose from the *Pope's* Invention, who have had Power in the Night of Apostacy, and hath set up his Devices, which are yet continued in *England*, tho' he seemingly is denied; and the whole Practice of those things, as they use them, had their Institution of the *Pope*, and were never so Ordained of Christ. We are accused (says *J. Parnell*, the Quaker's Young *Habakkuk*,) in his Works, p. 67. to deny Baptism: Answer, The Baptism we own, which is the Baptism of Christ, with the Holy Ghost, and with Fire; but we deny all other Baptisms.—And all are Heathens, and no Christians, who cannot Witness this Baptism, (of the Holy Ghost and Fire) and who can witness this, deny all other Baptisms.—For I received Water upon my Face, as my Parents told me, which they called Baptism; but I grew up a Heathen, [and I fear continued so to his dying Day] whose Ground is the Letter, p. 68. We are accused [and justly too] to deny the Supper of the Lord: Answer, The Supper of the Lord we own, [tho' for Fifty Years never received it] which is the Body and Blood of Christ, which the Saints feed upon—For the Bread which the World breaks is Carnal, and their

"Table is the Table of Devils, Eating and
 "Drinking their own Damnation. *Henry*, who
 "can you say why these Doctrines of your Pro-
 "phets ought not to be Condemned?

Hen. Pickworth. We deny your Baptism and
 Sacrament, as Instituted by the Pope, and Practised
 at Rome; but the Baptism and Supper we own
 Scripturally considered.

Fran. Bugg. I my self, and all sound Pro-
 testants here, deny them as practised in Rome
 but with what Face can you say you own the
 Ordinances, when you not only reject them un-
 der the most Contemptible Names you can In-
 vent, but also do not partake of them? What
 Are you wiser than all the Apostles, the Prim-
 itive Christians, all the Martyrs, and all Pro-
 testant Churches? Had not they, think you, the
 Holy Unction and Influences of the Spirit in a
 large a measure as you can pretend to have
 And yet all along, as at this Day, the holier and
 better the soundest Christians are, they are
 much the more willing to come to the Holy Sa-
 crament; and that you not only deny these Or-
 dinances, and live in the dis-use of them; but
 you also reject them as Superannuated, as I shall
 now prove, and then discharge this Head.

Reason against Railing, &c. by *W. Penn*
 Printed 1673. p. 108. I affirm (says Penn)
 that Circumcision is as much in force as Water
 Baptism, and the Paschal Lamb as Bread and
 Wine; which to practice (i. e. Baptism and the
 Supper) is as much as in us lyes to pluck up
 (Gospel-Worship) by the Roots; the Appellat-
 ion, Ordinances of Christ, I therefore renounce
 as Unscriptural and Inevangelical. P. 109. And
 we can testifie from the same Spirit by which
 Paul renounced Circumcision, that they are

rejected, as not now required; I have much more to offer on the same Foot, [but as these quotations were all I made use of at Sleeford this Head, and considering how many Excellent Books are Extant on this Subject; and so that it is known in every City, Town and Village, by this time, that the Quakers never partake of those Sacred Ordinances; I think it sufficient to recite the Quotations above, since *Men. Pickworth* could not deny them; nor was he able to Justifie their Doctrine, and to Condemn them he did not dare to do; no, he'll rather chuse to go on Self-condemned, I fear.]

CHAP. V.

Treats of the Quakers exalting their own Suffering, not only as greater, but more unjust than the Sufferings of Christ, his Apostles and Martyrs; also of their Apostle George Fox's great Blasphemy.

And First of their Sufferings.

Fran. Bugg,

Gentlemen, time goes away, and we cannot prevail to get any thing retracted; I am now come to shew the Quakers Sufferings, of which they boast, saying, they are not only greater, but more unjust, than the Sufferings of Christ, his Apostles, and all the Martyrs under the Ten Heathen Emperors; yea, greater and more unjust than all the Sufferings in the Massacre of *France*, *Piedmont*, *Ireland*, and in *Queen Mary's Days*;

this I do think *Pickworth* will not have the Face to justifie; yet neither he, nor any Quakers will Condemn this Blasphemy, and most horrible Lie; yea, as great a Lie as *Mahomet* told when he said he rode to Heaven upon an Ass.

The Justices and Clergy. Well, you make a long Preface to this Quotation, but let us see it for that's our Business now; and if it be so, as we do not much question, we cannot but think the Quakers the greatest Liars that ever pretended to Religion — so then I read it as in *Burrough's Works*, p. 273. 'It plainly appears, that the Sufferings of the People of God in this Age, is a **Greater** Suffering, and **More Unjust**, than in the Days of Christ, or of his Apostles, or in any time since: Queen *Mary's* Days brought not forth a Suffering more cruel. *First*, What was done to Christ and the Apostles, was **Chiefly** done by a **Law**, and in great part by the **Due Execution** of a Law; and hereby it appears the Suffering to be more unjust, because what the Persecutors of Old did to the People of God, they did by a Law, and the **Due Execution** of a Law; but now many are caused to Suffer deeply, whom the Transgression of no Law, good or bad, can be charged against, and others suffer without the due Execution of a Law — in many respects which might be named; this suffering is greater than hath been in any Age, &c.

Here, Gentlemen, take the Book, and see it your selves, and give it to the Quakers; here you see that the Quakers tell you, that their Sufferings are first greater than the Sufferings of Christ, or his Apostles, or in any time since; and not only so, but more unjust; and their

their reason is, because the Sufferings of Christ, and his Apostles, and Martyrs, were inflicted by **Law**; and not only so, but by the **Due Execution** of the Law; here the Quakers have not only magnified their own Sufferings above, and greater, than the Sufferings of Christ and all his **B. Martyrs**, but also have (so far as in them lies) acquitted the *Jews*, and all the Bloody Emperors, and Massacres, by allowing, that what they did to Christ and his Martyrs was by a **Law**; nay, moreover by the **Due Execution** of that **Law**, which admits; First, That the Law was Just, since the Execution was **Duly Executed**; and consequently, that Christ, and his Apostles, and Martyrs, died Malefactors, and had but what was **Due** to them for the Breach of a **Law**; and thereupon the Execution was **Due**, and of **Right**. Come, *Henry*, what say you to this? Will not this make you blush?

Hen. Pickworth. It is not said, the Sufferings of the Quakers, but the Sufferings of the People of God Indefinitely.

Fran. Bugg. Nay, hold, *Henry*, if that were admitted, yet the Comparison will not hold; but 'tis too plain, that when you say the People of God in this Age, you mean the Quakers; I have I suppose more than an Hundred Quakers Books, Declarations to Authority, and Epistles to your Friends, said to be wrote by the People of God called Quakers, so that this Pretence will not do; besides, I have a Book which says, *The Quakers are in the Truth, and none but they*; and if so, you must believe none are the People of God but your selves.

Justice Payne and Justice Cawdron, &c. Ay, ay, bring us that Proof, and that will set the

the Matter right; others called out for this Quotation.

Fran. Bugg. Here it is in a Book wrote by *Solomon Eccles*, one of their Prophets; 'tis he that Burnt his Fiddles on *Tower-Hill*, 'tis he that went Naked into *Bartholemew Fair*, 'tis he that went into Churches in *London*, sometimes Working in his Taylor Trade on the Communion Table, and sometimes in such a Nasty Pickle that I do not care to mention it; so to be sure he was a right Quaker, one of their great Preachers, one who Travelled Beyond-Sea with *George Fox*, and gave him Titles equal to Christ, as elsewhere I have shown; the Book bears this Title, *The Quakers Challenge at two several Weapons, &c. p. 3. The Quakers are in the Truth, and none but they*; and if so, do not you take them to be the only People of God.

Hen. Pickworth. You must consider, *Edward Burroughs* was a great Sufferer, and at that time our Friends often suffered for not putting off our Hats, for which there was no Law.

Fran. Bugg. I grant we did, and the more Fools we; but still all will not help *Dun* out of the Mire; what Law was there by which Christ Suffered, that the Execution thereof was due? What Law did the Apostles Suffer by, that the Execution thereof was due? What Law did the B. Martyrs Suffer by, that the Execution thereof was due? What Law did those many Thousands of good Christians Suffer Martyrdom by the Bloody Massacres in *France*, *Piedmont* and *Ireland*, that the Execution thereof was due? Answer me, *Henry*.

Hen. Pickworth stood speechless.

Fran. Bugg. Come, *Henry*, you say in your *Narrative and Charge, &c. p. 9. You never read the*

what George Fox said, And he that hath the same Spirit that raised up Jesus Christ, is equal with God. So if any such Instance there were, unknown to me, he was acquitted, as in our Anguis Flagellatus, &c. to his Eternal Defence.

Now, Gentlemen, here is the Book; Intituled, Saul's Errand to Damascus, &c. where, p. 8. you will find that Geo. Fox said, And he that hath the same Spirit that raised up Jesus Christ, is Equal with God; pray read it, and observe it, and shew the Quakers it, and let us hear what this H. Pickworth will say to it.

H. P. I cannot think he did mean so.

Fra. Bugg. You talk Idlely: How! Not mean so, as I told you last August? He said so, and Printed it, and Published it so: [Nay, there is a Second Edition of that Book, I have them both by me] and William Penn says, That he that doth not Write as he mean, is one of the worst of Knaves; I now expect that you perform what you promised under your Hand the last August, that if I made it appear so, that you would acknowledge that he was therein Guilty of Blasphemy: Gentlemen, here is his Paper which he gave me under his Hand, pray look on it, and shew him it, and let us see if he will deny his own Hand, which is as followeth.

This is to Certifie, that I Hen. Pickworth, do hereby Acknowledge, that if Geo. Fox did say, (and mean as he said) That he that hath the same Spirit that raised up Jesus Christ, is Equal with God, He was therein Guilty of Blasphemy. Aug. 8. 1700. Henry Pickworth.

Fra. Bugg. Gentlemen, you see H. Pickworth's Letter; for tho' he said before me, and Five or Six Gentlemen present, that if I could prove the Words

Words in his Book, **That he that hath the same Spirit that raised up Jesus Christ, is Equal with God**, that he would acknowledge **Fox** to be a Blasphemer; yet when he came to Write, he adds the Parenthesis, *i. e.* (and mean as he said) and altho' this, I knew then that he designed it for a Starting-Hole; yet I took it, and thought it sufficient, that if I proved it out of his Book, it would Answer my design; for if he did not mean so, why did he Print it so? [not in One Impression, but in Two Impressions, one in 1654. the other in 1655. I have them both here to show; at this Rate, if a Quaker owe me 10 l. and give me a Note under his Hand, and leave *Pickworth* Executor, he may say, it's true 'tis his Hand-writing, but he did not mean so; nay, tho' *Pickworth* in August, 1700. should propose to pay it in Aug. 1701. he may tell me he did not mean so; I would willingly know what Blasphemy, nay, what Treason may not be excused by this Method; this is an old Jesuitical Trick: I have read the Story of the Quakers Predecessor, *Tho. Becket*, *Will. Prinn's*, *Antiquities* p. 23. how that 'in King H. II. time, who after many Broils and Fallings out, at last by the perswasion of the King of France, and other Nobles, the said *Becket* fell down prostrate like an humble Penitent, saying, *My Lord and Sovereign, I do here commit unto your Judgment the Cause and Controversie between us so far forth as I may, saving the Honour of Almighty God*, the King being much offended with this last Exception, turned him about unto the French King, saying, I am so well acquainted with the Tricks of this Fellow, that I cannot hope for any good Dealing at his Hand

See ye not how he goeth about to delude me
 with this Clause, **saving the Honour of Al-**
mighty God? For whatsoever shall displease
 him, he will by and by Alledge to be Prejudi-
 cial to Almighty God, &c. And even so it is
 with the Quakers, for they are likewise Cannon-
 proof against all Charges; prove the Fact never
 fully, never so clearly, they'll tell you they
 did not **mean** so; their **Intentions** are honest;
Whitehead in his *Truth and Innocency* said
 his Intentions was honest; he meant well, tho'
 his Words were Seditious in a high Nature; and
 now since 1700. and forward, their Words,
Meaning and Intention, must Answer their
 Words from 1650. **Infallibility** and **Sinless**
Perfection: In like manner, tell *G. Whitehead*
 of his Swearing in the Lord Mayor's Court, (as
 mentioned in the *Introduction*) and he will tell you
 he did not **mean** so, his **Intention** was far
 otherwise; he only stood Passive, and kept his
 Heart upright; and beside, it was not the Man,
Geo. Whitehead; it was but the Body of *George*;
 for according to *Penn's* Doctrine in his *Rejoinder*,
 if *G. Whitehead* were hang'd, it would be but
 the Body of *Geo. Whitehead*; for his Spirit and
 Soul is Immortal, and cannot Die; but if *G. W.*
 did not take that Oath, then *Mr. Daniel* and his
 Wife, and the whole Court, was deceived, and
 the Law, and whole Proceedings of Justice, illu-
 ded, and thereby a Cheat (like that of *Becket's*)
 put upon the Government; and I humbly conceive
 there is Room for a fresh Bill against him, if he
 deny it; but they had as good be quiet; for if it
 come to their Attestation, which is as much an
 Oath as the formal Oath is, they'll tell you they
 do not **mean** it to be so: For this, see the Six
 Widows

Widows Complaint to the House of Lords, 1702.
also my Preface to *Vox Populi*, &c.]

Justices. Come, it is Three a Clock, it's time to give over; we must go to Dinner.

Fra. Bugg. Gentlemen, I have more to offer, but since you are pleased to dismiss the Assembly, I am willing to acquaint you that I intend to Print a Narrative of what hath passed, and I humbly thank you for the Justice you have done me, and the Cause. First, In hearing me in my Defence. Secondly, In Condemning those Two Books of theirs to the Flames; and so the Service of that Day ended; and I do not know that I have left out one Material Passage, nor added one, except those within Crotchets [] and which, at the next Conference at *Colchester*, I do intend to produce and prove, if they deny them; where they may have Book, Page and Line, that of *Fox's* Blasphemy being the last Quotation I made use of; nor will time permit me to go fully through what I intended, as in *Vox Populi*, &c. p. 2. But because, methinks, I hear some of the honefter Sort of their Hearers saying, we cannot think our Friends so Erroneous as *Fra. Bugg* sets forth; for in our Meetings, especially of late, they Preach Christ that came in the Flesh, the same Christ that Died; who said, before *Abraham* was, I am; that in him the fulness of the Godhead dwelt bodily, &c. And therefore we fear he wrongs them.

Now for your sakes I shall shew, that all those Confessions are no more than Christ's coming into their Flesh; and that the same fulness dwells in them, that dwelt in that Body that suffered on the Cross; that before *Moses* was they were; and all this, and more, out of their Books, under these Two Heads, viz. Of Dis-
cerning

erning of Spirits, and Pre-existence; but their way of Answering Books I must suspend, with some other things, to a further Opportunity; not doubting, but if it please God to give me length of Days, to strip Quakerism as Naked as ever it was Born into the World.

CH A P. VI.

Shews that the Quakers assume to themselves Divine Attributes, due only to God, who is Omniscient, by pretending to know the Hearts of Men.

FOR Solomon in his Prayer to God thus acknowledgeth, 2 Chron. 6. 30. *Then hear thou from Heaven, thy dwelling Place, and forgive,—for thou only knowest the Hearts of Men.* And the inspired Apostles, Acts 1. 24. Thus, *And they prayed, and said, thou, Lord, which knowest the Hearts of all Men, shew whether of these two thou hast chosen;* for further proof, that to know the Hearts of Men is an Attribute due only to God, who is Omniscient, read John 21. 17. Jer. 18. 23. Psal. 44. 21. and 94. 11. Luke 16. 15. Acts 15. 8. 1 Cor. 3. 20.

Mr. Smith the Library-Keeper in Cambridge, Anno 1659. as recited in Geo. Whitehead's Book, intitled, *Truth defending the Quakers and their Principles, &c.* p. 24. Thus, *Do not you, Geo. Whitehead, Blasphemously take to your self an Attribute of God, while you pretend ordinarily to know the Hearts of Men, in telling Mr. Townsend of Norwich, in p. 2. of your Book, Ishmael* and

and his Mother cast out, &c. that the Light
God is departed from his Conscience. 'I answer

' (says *Whitehead*) I take no Attribute of God
' my self, but what God hath given me, by who
' Gift I Witness that Promise fulfilled in m
' *Mal. 3. 18.* Ye shall discern between the Rig
' teous and the Wicked, between him th
' serveth God, and him that serveth him n
' And as for *Townsend*, I never said that
' Light was departed from his Conscience, asth
' hast belied me, but that from the Light
' God in his Conscience he is departed. In t
' Forty-sixth Question thou hast charged me w
' Printing Railing Language, calling *Townse*
' Witch, &c. in the Third Page of our *Boo*
' (i. e. *Ishmael*) as for what I called him, I cou
' prove to be True, but there is not the W
' Witch; but that thou would bewitch Peo
' with thy Lies.

From which Answer of *Whitehead* there is
veral things Observable.

First, That he did not deny to ha
an Attribute of God, so as *Ordinarily*
know the Hearts of Men, for which he ci
Mal. 3. 18. to which he should have add
Matth. 12. 33. For the Tree is known
the Fruit; not but that in particular Ca
and on special Occasions, God Almighty h
discovered to his inspired Prophets and A
stiles some particular Sin, which have been
the Hearts of others; as in the Case of *Eli*
1 Kings 1. 21. and of *St. Peter*, in the Cas
Annanias and *Saphira* his Wife, *Acts 5.*
neither Answer Mr. *Smith's* Question; these
Extraordinary Cases; nor did they kn
their Hearts *Ordinarily*; nor do I find t
knew in all Points, nor in all Cases, since
p

Peter was one of them that Prayed, saying, *Acts* 1. 24. *Thou, Lord, which (only) knowest the hearts of all Men.*

2dly, It is plain that in this Book of his above-quoted, printed 1659, he (G. W.) not only owns the Book, entituled, *Ishmael, &c.* but defends the Doctrine therein, saying, in 3. *Our Book Ishmael, &c.* notwithstanding of late so often denying to be the Author of it.

3dly, But notwithstanding his great pretence to Discerning, 'tis plain he was wholly ignorant of the Hypocrisie of *Geo. Smith* and *Mr. Cater, &c.* and their Uncleanneſs, when in his Book, *Judgment Fixed*, cryed them to be Saints. For more of this, see my Book, call'd, *The Pil. Prog. &c.* 2d Edit. p. 245. p. 310.

4thly, I shall mention but one passage more, which is of *Fox* their Founder, in an Epistle of his dated *March 9. 1678*; which also agrees with *Edw. Burrough*, who pretended purely by Inspiration, to know the state of the Church perfectly, from the beginning of the world, as I have already cited. Pray observe well.

Friends, they that be in the Power and Spirit of God that the Apostles were in, they can judge of Conscience, whether it be a corrupted Conscience, or a tender Conscience: and of Faith, whether it be a dead Faith, or a living Faith, &c. And of Religion, whether it be vain, or pure, &c. They can judge of Spirits, and try them, whether they be of God, or no, &c. They can judge the Hearts, Ears, and Lips; who are Circum-

K

cised,

cised, and who are Uncircumcis'd. They can judge of Apostles and Ministers, whether they be of Satan, or of Christ, and so on as at large in my *Sleeford* Conference, p. 147 and from thence to p. 156. are many others their pretences to the Gift of Discerning, Prophecy, of working Miracles; and many Divine Attributes, due only to Christ, are by the Quakers attributed to one another, in most Blasphemous manner; many of which were never publish'd until I printed that Book, tho' I have still many more in store, which purpose the next Summer, if I have leisure to transcribe fairly under distinct Heads, with the Number of the Book and Page, as an Index for the Learned in time to come: And which said Paper Book shall be laid up with the Books in *Christ Church* College: That when Mr. *Keith*, my self, and others now experienc'd as to matter of Fact, are gone from the Stage of this World, this Heresie may be pursued with ease and facility, until neither Root nor Branch thereof be left.

But since the foregoing IV and V Chapters contain those Quotations I used at *Sleeford* as well as at *Banbury*; and the Quotations of small Figures in the foregoing Charges with the same I used at *Sleeford*, as well as at *Banbury*, (as also at *Colchester*, and *West Dereham* *Norfolk*) and the said Certificates from *Sleeford* and *Banbury* before cited, answering one another, as Face answers Face in a Glass, the World may be satisfy'd of the justice of the Proceedings: And if any of the Quakers should be so hardy to deny the truth thereof, I am God willing (at the Request of the Ge-

and Clergy) give them another Meeting, either at Colchester, Banbury, Sleaford, Mildenhall, Nottingham, or Bristol, to prove the truth of any Quotations upon the Charges on the Six Heads. And as this will be a short cut, and a regular way to make a fair decision of the Controversie; so is it a far better way, than ever lastingly to be Writing. I proceed now to the Sleaford Certificate, viz.

February 1701.

Whereas there was a Conference held between Francis Bugg and Hen. Pickworth, on the 25th of August 1701, in the Session-House at Sleaford in Lincolnshire; wherein the said F. Bugg did plainly make it appear, from divers Quotations taken out of the Quakers own Books, which were then and there produced, and openly Read, to the general Satisfaction of the Audience, That the Quakers had profanely abused the holy Scriptures, blasphemed the Ever-blessed Trinity, deny'd our Lord and Saviour, and revil'd his sacred Ordinances; and these things being fully proved against the Quakers, they being not able to disprove any one of the Quotations; the Magistrates there present (pursuant to an Agreement between the said F. Bugg and Hen. Pickworth, under their Hands, in Print) did therefore order some of their vile Pamphlets to be publickly Burnt at the Market-Cross at Sleaford; which was done accordingly. And whereas there was this Account publish'd of the aforesaid Conference, September 12. 1701. in the English-Post, which H. Pickworth in two Advertise-

'ments in the same *English Post*, Octob. the
 'and 13th, has amongst other scandalous U
 'truths, *Impudently* affirmed to be *False*
 'every Particular: These are therefore
 'Certify, That we whose Names are und
 'written, having been present at the Con
 'rence, do solemnly declare, That this A
 'count of it (being the same with the form
 'is very exactly true; and do give this p
 'lick Notice thereof, to satisfie the Wor
 'and that none should be Impos'd upon
 'H. Pickworth's notorious Lyes, and dow
 'right Fallhoods.

John Payne,
 Robert Gardner,
 John Stillingsfleet,
 Francis Maymott
 Lewis Gwin,
 John South,
 J. Thomson,
 Edward Dobson,
 Edward Fane,
 William Moor,

Lewis Legh,
 Richard Parkè,
 Robert Cham,
 James Moorison,
 Robert Harrison,
 William Hawney,
 James Burslem,
 William Raven,
 Thomas Groves,
 Francis Hopes.

The Justices then present, Subscribed the following Certificate, *March 11. 1704.*

'WE whose Names are hereunto Subsc
 'bed, being two of His Majesty's Justices
 'of the Peace, for the Parts of *Kesteven*,
 'the County of *Lincoln*, do Testify, That
 'ing at a Conference at *Sleaford*, *August*
 '1701. between Mr. *Fra. Bugg* and *Henry P*
 'worth, a Quaker of that Town; Mr. *B*
 'did produce several Books wrote by the Q
 'kers, to prove those Pernicious and An
 'christ

Christian Principles which he had charged them with in several Books printed by him; which he did to the great Satisfaction of the Auditors; by fairly and openly Reading the Quotations out of the said Quaker-Authors. Nor did the Quakers then present, deny but that the Books produced by Mr. Bugg were wrote by their own People, and fairly Printed, except one that was Written by one *Christopher Atkinson*; but it was fairly proved, and owned by some of them, That it was Written by him when he was a Quaker. [and one of their Chief Speakers.] After some Hours Dispute, Mr. Bugg having made good his Charge against them, We did, in abhorrence of their base Principles (pursuant to an Agreement under their Hands in Print) order two of the Quaker-Books, in which were very scandalous Expressions, and directly contrary to the Fundamentals of Christianity, to be Burnt in the Market-Place (Which Books were produced by Mr. Bugg, but wrote by the Quakers) And they were accordingly Burnt in the Presence of many People. And indeed, several other of the Quaker-Books deserv'd the same Fate: But we thought in destroying them all, we should prevent Mr. Bugg from Detecting their pernicious Doctrines, and Defending himself against the Quakers; which Consideration preserved them; for there were very mischievous Principles contained in them. In Witness hereof, We have hereunto set our Hands, the Day and Year above-written.

Edward Payne,
Robert Cawdron.

Thus have I, as briefly as I may, run thro' the Quotations produced at *Sleaford, Banbury, Colchester, and West-Dereham*. The two first I have Printed, well Attested; but to Print more Narratives on the same foot, would rather cloy the Reader, than divert him. An Account of *Colchester* I have Printed in a Sheet to be Annex'd to this, call'd, *Distinct Advice, &c.* And also half a Sheet, giving an Account how far I have proceeded with the *Norwich Quakers*, in order to a Conference, stiled, *A Bomb thrown amongst the Norwich Quakers, &c.* if they will accept thereof. It remains now that I give some Account of a late Personal Conference I had at *Mildenhall* in *Suffolk*: For little Skirmishes must not be let fall. Tho' indeed, had I found *Tho. Penick* fair and candid, I should not (as I told him) have taken notice of it, at least thus publicly. Neither can the Quakers blame me; since it is, and ever has been their way, to take all Opportunities to expose their Opponents; nay, which is worse, when there was no cause given them: Particularly, *Mary Mollineaux*; who upon her request, obtained Licence of the Bishop of *Chester*: To do her a Kindness, he did condescend to it. But not being effected to her good liking, she acquaints the Quakers, and they print a Narrative of that little Discourse: To which I have Reply'd in my Sheet, *The Quakers Charm Discover'd, &c.* But to the Matter.

An Account of a Personal Conference between Francis Bugg and Tho. Penick, a Quaker-Teacher; occasionally hapning, Sept. 29. 1702. at the House of Francis Bugg, jun. in Mildenhall in Suffolk, With some Remarks thereupon.

Thomas Penick. Francis; I marvel thou should'st continue this Controversie: I am perswaded we differ only in Words.

Francis Bugg. No Thomas, our Difference is not only in Words; we differ in Fundamentals: For we differ about the Faith of Christ Crucify'd. For we profess to *Believe in Almighty God, Maker of Heaven and Earth; and in Jesus Christ, his only Son; who was born of the Virgin Mary; who was crucified, dead, and buried; who rose again the third day, and ascended into Heaven, &c.* Here is the Object of our Faith. But the Object of your Faith, is your *Light within*; which never was Crucified, never was Dead and Buried, never was laid in a Sepulcher, run thorough with a Spear, &c.

T. Penick. Still I am of opinion we differ only in Words. Dost thou think we do not believe this? And that Jesus Christ is not the Object of our Faith?

F. Bugg. No *Thomas*, for your very way of Teaching differs from the Prophets, Christ, and his Apostles. You direct your Disciples to a *Light within*, as sufficient for Salvation and not to Jesus who was Born of the Virgin &c. I challenge you to shew me a place of Scripture, from *Genesis* to the *Revelation* that ever any of the Prophets, Christ, or his Apostles, turned People to a *Light within*, as sufficient for Salvation.

T. Penick. I do think I could, if I had time.

F. Bugg. I deny it: I demand an Instance To which *Thomas* was silent.

R E M A R K.

Reader, I would not be understood to exclude our Light, Reason, Conscience, and Understanding: For Man is a Rational Creature and endued with Rational Faculties; and he ought to use them and improve them; and pray to God to illuminate his Understanding by the influences of his holy Spirit; that he may apprehend the Mysteries of the Christian Religion, reveal'd in the holy Scriptures. All this I grant, with whatever else is agreeable thereunto. This is what our Church daily Pray for, and which our Ministers Exhort us to: But still, the Ministers of Christ never directed People to a *Light within*, as sufficient for Salvation; but to *JESUS*, the *Author and Finisher of our Faith*.

For when St. Paul preached to the unbelieving Jews, he did not direct them to their *Light within*, but (as in *Acts* 17. 1, 2, 3.) he

entered

entered into their Synagogue, as his manner was, and three Sabbath days reasoned with them out of the Scriptures; opening and alleging that Christ must needs have suffered and risen again from the dead; and (proving) that this JESUS whom I (said St. Paul) preach unto you, is Christ.

And Christ himself exhorted the Jews to search the Scriptures. And in the Parable of Dives and Lazarus, he did not direct the Five Brethren to their Light within, but to Moses and the Prophets. And the Bereans were accounted Noble; not that they hearkned to their Light within in silence, but in that they searched the Scriptures, to prove the truth of St. Paul's Doctrine, Acts 17. 11.

Again, when the Lawyer stood up, and asked Christ, What he should do to inherit eternal life? He did not turn him to his Light within, but said, Luke 10. 25, 26. What is written in the Law, how readest thou?

Again, his answer to the like question, asked by the Ruler, Luke 18. was the same, saying, Thou knowest the Commandments; Do not commit Adultery, Do not Kill, Do not Steal, Do not bear false Witness, Honour thy Father and Mother, &c. For more of this, see my Book, Quakerism Expos'd, &c p. 49. to 56.

F. Bugg. Come, Thomas, I take thee to be one of the fairest amongst your Teachers: I will ask you one Question; Was the outward Person that Suffer'd under Pontius Pilate, Christ, the Son of God? Come, Reasoning is good, and it may turn to the Edification of your Friends here present. St. Paul often Reasoned with the Jews in their Syna-

gogue;

gogue; and mightily convinced them, That Jesus was Christ. And I wish our Reasoning may have the like good effect. Come, answer the Question.

T. Penick. Francis, That admits of an Argument.

F. Bugg. I deny it; it is a plain and easie Question; you may easily answer it, if you believe the Scriptures: For you may therein have the Testimony of God, Angels, and Men. Therefore answer, Yea, or Nay.

T. Penick. I never was in Controversie, nor do I now design it.

F. Bugg. Come, *Thomas*, be fair, and answer directly, and I shall take no notice of it.

T. Penick. Silent.

My Sister, *Mary Ellington*, being troubled to see their Teacher put to silence so often, said, Why, Brother, we do believe that Christ was the Son of God, as all other good Men are.

F. Bugg. Well, Sister, I commend thee for thy ready Answer; I like thee better than I do your Teacher, tho' it be right Quakerism; for you Speak as you are Taught. [See the Proofs of the 4th Charge foregoing.] Come, *Thomas*, do you approve of your Disciples Doctrine, That Christ is the Son of God no other ways, than all good Men are?

T. Penick. No, I do not approve thereof.

F. Bugg. Then, *Thomas*, I demand a reason, why you disapprove thereof?

T. Penick. Silent.

R E M A R K S.

Reader, as I have in the Fourth Charge plainly proved, That the Quakers deny Jesus to

to be Christ; so I would now prove, That Jesus is Christ the only Begotten Son of God. For as to my Sister's Answer, she is a Woman; tho' I think as sensible a Woman as most is amongst them; yet she was ready and plain in her Answer, which argues Sincerity. For, alas! the best of Men (as I then told T. Pennick and the rest of the Quakers, about six or eight in number) are Sons only by Adoption and Grace, or by Creation, as we are his Creatures: But Christ was the Only Begotten Son of God, according to the Apostles Creed. For proof thereof, see *Matth. 3. 17. And lo a voice from heaven, saying, This is my beloved Son*: See also, *17. 5. Read Luke 1. 32. He shall be great, and shall be called the Son of the highest. Ver. 35. And the Angel answered, and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God. John 1. 18. The only begotten Son. 3. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believe on him, should not perish, but have everlasting life. Ver. 18. But he that believeth not, is condemn'd already, because he hath not believed in the name of the only begotten Son of God. Read Acts 3. 13, 33. Heb. 1. 5. Thou art my Son, this day I have begotten thee. See 2 Pet. 1. 17.*

I might multiply an hundred Texts to prove this Fundamental Truth, in opposition to the Quakers Doctrine, but I think here are sufficient; especially, since the Quakers tell us, saying, 'That that is no Command of God to
' me,

' me, what he commands to another ; and that
 ' no Command in the Scripture is any farther
 ' obliging upon any Man, than as he finds a
 ' conviction upon his Conscience : As *W. Penn*
 and their Prophet *Burrough*, Teaches. See
Burrough's Works, p. 47. *Quakerism a New*
Nickname, &c. p. 71.

So that to quote Scripture is altogether need-
 less, unless their *Light within* convince them.

Having thus gone through my Charges, the
 Attestations, and the Personal Conference with
Thomas Penick ; which, together with my
 Sheet, *Distinct Advice*, &c. which set forth
 my previous Proceedings with the *Banbury*-
Quakers, as well as a brief Account of my
Colchester-Conference ; and not only so, but by
 my Paper, entituled, *A Bomb thrown amongst*
the Quakers at Norwich, &c. both which are
 to be Annexed to this, which shew how I have
 proceeded there, is sufficient to shew how
Quakerism flags and hangs its Head. And
 whereas I was intended to proceed to give a
 farther Account of their Politicks in Govern-
 ment, I am now minded only to acquaint my
 Reader, that I have something preparing for
 the Press, under this Title, *The Quakers once*
more set in their true Light, with respect to
their Politicks, &c. but that will require more
 time than at present I have to spare, &c.

But whoever Reads my *Pilgrims Progress*
from Quakerism to Christianity, &c.. 2d Edit.
 p. 97. to p. 210. will see how Politick their
 Government is settled by Monthly Meetings,
 in the nature of our Justices Monthly Meet-
 ings ; and their Quarterly Meetings, in the
 nature of our Quarter-Session ; and their Year-

ly Meeting, in the nature of a Parliament ; and their Second-Day Meetings, like Her Majesties Privy-Council ; and their Six-weeks Meeting, in the nature of the Terms ; to withstand all Suits at Law, and inspect the Sufferings (and make them up) for such as Suffer for transgressing our *English* Laws ; shewing that it is a Government diametrically opposite to our *English* Government, and against the Foundation of it ; Repealing virtually, tho' not verbally, all Acts of Parliament, which do not quadrate with their *Light within* ; as may be seen in my Book, *A Seasonable Caveat against the Prevalency of Quakerism*, &c. p. 15. to p. 48. I shall therefore recite some few of their Lawless Laws, and some few of their Laws that are against the Law of Charity, and common Right ; tending to the Destruction of Property, and to Enslave the Free-Born Denizons of *England* ; who adhere to them ; and that directly opposite to a Maxim of their own, taken out of some Law-Book.

See G. Fox's Book, entituled, *The West answering to the North*, &c. p. 80. viz. ' For any Party of Men under a Government to ' make Laws, not being lawfully Authorized ' so to do, for the binding of others, and ' thereunto to require Obedience, is a setting ' up of themselves above the Law, and tread- ' ing it under their Feet ; and rendring them ' whom they so bind, Slaves and Vassals ; and ' so is TREASON.

Now follows a brief hint of some of their Laws, to which they require Obedience ; shewing thereby their Treasonable, as well as Anti-magistratical Principles.

1. Against

1. Against their People being Married by a Priest.

2. Against their Marrying with any of other Societies, as Unbelievers, from these Scriptures, 2 Cor. 6. 17, 18. Rev. 18. 4. See my Sheet, *The Quakers Charm.*

3. Against their Marrying with the World's People, under the notion of their being Unbelievers, giving the same caution St. Paul did the Believing *Gentiles*; not to join with the Idolatrous *Gentiles*, who Sacrific'd to Devils, and not to God, from the Scriptures above-noted. How then can this People have the Face to ask Favours of such as they account Infidels?

4. Against paying Tythes to Priest, or Impropiator, as an Antichristian Yoke.

5. Against such as Covenant with their Landlords to pay Tythes to either Priest or Impropiator, on their behalf.

6. Against paying to the Repairs of Churches.

7. Against taking a legal Oath.

8. Against carrying Guns in their Ships.

9. That a general Contribution (or Tax) be made thorough the Kingdom of *England* and Dominion of *Wales*.

All which nine Laws, are directly against the Laws of the Land; and they not being legally Authoriz'd so to do, is *Treason* by their own Maxim. The next are against the Law of Charity, and to secure their Parry.

10. That none be suffered to Bury their Dead amongst us.

11. That none be permitted to call our Meeting, Courts, Sessions, or Synods.

12. That

12. That none presume to call our Friends Papers and Books, Edicts, Canons, &c.

13. That none presume to call our Teachers, Elders, &c. Popes, or Bishops, or such scornful Names.

14. That the Feoffees [or Treasurers of our Exchequer] who are intrusted with the Publick Stock, do give up their Accounts when requir'd.

15. That there be a Book in all Quarterly Meetings, to Record the Miscarriage [*i. e.* the Uncleanneſs] of our Friends.

16. And a Record kept of all Births.

17. And a Record kept of all Marriages.

18. And a Record kept of all Burials.

19. And a Record kept of all Sufferings.

20. And a Record kept of all Papers from the Yearly, Quarterly, Monthly, and Six-week Meetings.

21. And a Record kept of all Gifts and Legacies to Meetings.

22. And a Record kept of all Moneys Collected.

23. And a Record kept of the first Spreaders of the Truth [*i. e.* to be Canoniz'd].

24. And a Record kept of what Ministers dye in a Year.

25. And a Record kept of all Advantages against Informers (and Justices) upon Appeals, &c.

26. That there be a distinct Womens Meeting from the Men.

27. That none be permitted to Marry, unless they publish their intention thereof to the distinct Meeting of the Women, and the Mens distinct Meeting also.

28. That

28. That no Books be sold by our Book seller, or at Meetings, but what Friends approve of.

REMARKS.

I shall at this time only touch at some few of these Laws or Decrees of the Quaker-Sanhedrim. And,

First, As to the first Nine, they are so repugnant to the Laws of our Land, Enacted by King, Lords and Commons in Parliament Assembled, as that none can fully discover, but those learned in the Laws: And some of them are so plain against the Law of Charity, and do so directly tend to Enslave their People, and to bereave them of their Property, that they need no Comment. I shall therefore briefly observe some few of them, which may most evidently shew their profound Hypocrisie, and how they tend to Subvert the Government; and that when their poor Hearers in the Country pretend Conscience for their not paying Tythes, and to Church Rates, nor Marry, nor Bury with us, the ground of their Scruple arises from the Authority of their printed Laws in their Yearly Epistles. Therefore,

2dly, As to the 7th Law, *That none should take a legal Oath*, this is meer Hypocrisie, and for some by-ends, which is a Secret few apprehend: For *G. Whitehead*, one of the Law-makers, and one that has preach'd ten thousand Sermons against Swearing, yet when he could no otherwise defend himself in his Property, but by taking an Oath, he assum'd a power

wer to dispence with this Law, and submit-
 and took an Oath in the Lord Mayors
 Court, April 9. 1695. in his Answer to Tho-
 mas Daniel, which there stands upon Record.
 And,
 3dly, As to the 8th Law, *That no Ships*
should carry Guns, &c. The influence that
 their Authority have had over their People,
 has had a very bad effect; and were they the
 majority of the People, the French King
 might soon find it easie to cross our Brittish-
 as, seize our Forts, and over-run us; for
 against the Quakers Principles to Fight, as
 they now say: But I have proved from their
 books written by their admir'd Prophets, in
 my Book, *Vox Populi*; that they design to pos-
 sess the whole Earth; and their Fighting in
Pennsylvania to recover their Sloop, is a proof
 thereof: But I have a pretty Story to con-
 firm what I say. I remember, when I was a
 Quaker, our Friend *W. Mead* was beset in a
 lane with three stout Padders, with their
 long Staves, who bid him *stand and de-*
fer; to which *William* answered, *Give me*
leave to alight. Which they did; he whips
 his Bridle into his Mare's Girths, then said,
Well, you are for my Money, but you must
pay for it: And so't they went. The Pad-
 ders laid about them; but *William* with his
 Oaken-staff so defended himself, that
 they hurt him not; but presently, without
 drum beating, he by the strength of his Arm.
 and the help of his Carnal Weapon, knockt
 down one of them, then another, disarm'd
 them both, pursues the third, knockt him
 down, took away his Staff, and drove them
 all

all three before him into the Town, and left them.

Well, upon this, it was nois'd that the Quakers could Fight upon occasion; and many of us were much troubled, thinking might affect us. Upon which, *William* was call'd to Account, and demanded his reason for this bloody Skirmish. His answer was (as I am told) *Friends*, said he, *the Spirit of the Lord came upon me, and I could have fought Seven Men.* Upon which, he was Clear'd: For, whether it be for or against Fighting, the pretence to the Spirit is a perfect Salvo; as in this, so in all other cases. For their Consciences ride upon Interest, swift as an Arrow out of a Bow.

We know the Quakers will not Keep *Christmas Day*, but open their Shops as at other times; in Testimony against such Christians. Keep it in remembrance of the Birth of our Saviour; and to shew they value the remembrance of his Person, no more than the Person of another, as their Books teach; they keep to their ancient Testimony: Yet they are as zealous for their Christmas-Box, as others, as was verified the other Day by a Penny Post Letter-Carrier, a Quaker at *Laurel House*, to Mrs. *Ely*; nay, tho' it be not in London, yet if be only in Spindles and Wharves they'll not lose it. But to proceed.

4. As to the 15th Particular, That at every Quarterly Meeting get a Book to record Miscarriages of Friends; whether it be Adultery, or Marrying with a Priest, (the first being the least Crime) or any other breach of their Commandments or Laws, there is

rich in it, which I have not time to enlarge upon. However, 'tis a black Book, and keeps many amongst them: For, so long as they remain mute, and in the Unity against Tythes, and other Substantials, they shall not be exposed; but if they once forsake them, they'll soon discover the venome of their Spirit: As in the case of Mrs. *Crisp*, who being Married by a Minister of the Church of England, they made her give a Writing of her own condemnation: But when she left them 18 years after, they publish'd the same in Print; and her Husband could never get a Copy of it, tho' by him often desired.

Thus do they shame the Jesuits their Enemies, who are not so false and treacherous to disclose Confessions made to them. But, I am now upon the 19th, namely, *That Record be kept of their Sufferings*. And as this is the finest Flower (in their opinion) of their Garland; so, how careful and industrious they are to be careful herein, is notorious, by many of their Yearly Epistles. And that they will make them appear (according to *Burgh's* Doctrine) to be Greater than the Sufferings of Christ, his Apostles, and Martyrs, they will not leave out the loss of their doublets, their Clours, their Bibbs, their Pincushions, their Stock, and Dung-Fork, as I have shewn in the Postscript to the *Norfolk* Clergy-Mens Petition, stiled, *A brief Discovery of some of the pernicious and Seditious Principles of the Jesuits, &c.* from their Book, entituled, *A terrible thing committed in the Land, &c.* p. 8. When all is done, it is but a meer cheat; and I have made it appear, that in their

greater Sufferings they are so false as to Record one of their Teachers to have Suffered 20 Pounds for Preaching at *Phakenham Norfolk*, when he did not lose a Groat, his Goods return'd unfold. What shall we think then of such horrible Deluders, who can thus dissemble in the face of the Sun? But I hasten to the next.

6thly, Which is the 28th Particular, namely, *That no Books be sold by our Bookseller, at our Meetings, but what our Friends approve of.* This, I confess, is a nice Point, but full of fraud and deceit, and from it several things are observable. As

1. It is the only way to keep their People in Ignorance; for we are sure they do not approve of the Books wrote by the Author *The Snake in the Grass*, Mr. Keith, Mr. *Slingfleet*, the *Norfolk* Clergy, my self, and others. No, they are caution'd against so much as Reading any of those Books. See *Christopher Taylor's Epistle of Caution*. Nay, *John Barnard* was Excommunicated for selling *William Rogers* Book, entituled, *The Christian Quaker distinguish'd*, &c. See my Book, *Chr. Lib.* &c. Part 2d. p. 197, 198, 199. where the said Excommunication is recited at large.

Thus do they keep them as Pigs in a Pound, stupidly ignorant, and dim-sighted; none in a thousand able to give a reason for what they hold.

I must confess, I did once think my self that it was dangerous to Read Adversary Books, until I remembered the practice of *Bereans*, and consider'd the Doctrine of Christ and his Apostles. But, alas! this Advice

airs, is a meer cheat: For we did little think that our Teachers held a Correspondency with *Jews*, those mortal Enemies to the Christian Religion; with the *Jesuits*, those grand Fomenters of Division, and Firebrands of Hell; together with *Socinians*, and others of like stamp.

Thus were we betray'd by the profoundest subtilty, under the Mask of the most seeming sincerity. Nay, long since I left the Quakers, I did not think that *Jesuitism* lay at the bottom of their Foundation: For when Sir *Henry North*, that worthy Gentleman, asked me, saying, *Francis, Tell me, do not you think that the Quakers were first formed by Jesuits?* I answered him, (and others) No. But by a constant Study, frequent Reading, and diligent Searching out their Mysterious Walkings, double-dealings, and contradictory Practices, most in every thing; I do now give it as my judgment, That the *Jesuits* had a great hand in Forming them: And that from a late Book which came accidentally to my Hand, which has been three times Printed for, and Sold by the Quakers, entituled, *A Light shining out of darkness, &c. being an Apology for the Quakers*. Which, I was told by a Gentleman of seventy Years of Age, was Wrote by a *Jesuit*. Whose whole business is in favour of *Quakerism*, and he inveighs bitterly against the Reformed Religion, saying, Edit. 3d. p. 3. 'This Catholick Church, and Catholick Church Ministry, is neither a part of the Council of God, nor profitable to be known. P. 52. Utterly against a visible Succession, preferring the *Quakers* in Judgment, to the Reformed. P. 83.

' Alledging Authorities against the New Te-
 ' stament Priesthood; as Idolatrous, Sacrileg-
 ' ious, Profane, Hypocritical Persons; intolerable
 ' Burdens of the Earth. P. 121. Justifies the
 ' opposing the Publick Ministry. P. 137. Justifies
 ' Combers of Wool, Coblers, Fullers. P. 118
 ' 116. But they are Illiterate Persons, (say
 ' this Jesuit) unacquainted with Tongues and
 ' Languages. It is true, (concludes he) and
 ' profess, I never knew that the Gift of
 ' Tongues was universal, or ought to be so
 ' not to recriminate on the first Ages (which
 ' he does to some purpose). That in the Na-
 ' tional Council, whose Creed is so famous, there
 ' was not one that understood *Hebrew* — Did
 ' not Christ chuse Illiterate Men for Disciples
 ' Is not the Gospel of John as bad Greek, as
 ' any Quaker's English? I say nothing of the
 ' difference between *Isaiah* and *Jeremiah*, &c.
 Out of which Book, most of the Quakers who
 have Wrote somewhat Learnedly or Cunning-
 ly, have taken it from hence; particularly
W. Penn, in his *Guide Mistaken*, &c. p. 34
 almost Word for Word: *Dan. Phillips* in his
Vindicia Veritatis, &c. in many pages. In
 which Jesuitical practice, I purpose farther to
 trace them.

And this Book is sold amongst the Quakers
 and recommended in the Collection of Books
 sold by *Facy Sowle*, at the end of *D. Phillips*'s
 Book aforesaid, and many other Books, pro-
 vided they be wrote against the Fundamentals
 of Christianity, the Church of *England*, her
 Ministry, Universities, Churches, Pastors and
 Teachers, Councils and Fathers; of which
 this Book is well stored. Indeed, this Jesuit

put the Question last mention'd, thus; *Is not the Gospel of John as Bad Greek, as Any Quaker's English?* But *W. Penn*, in his *Guide Mistaken*, &c. p. 34. has it thus, *Not to make any comparison between John's Greek, and the Quakers English*, which implies the same: For sometimes a Negative is an Equivalent to an Affirmative, as may be noted in p. 14. of this Book, from a passage of *Mr. Loveling*, in Reply to the Quakers Letter, who mentioning *Fox, Cater, Wallingfield, Kilborn, Green, Crisp, and Bingly*, to be Hirelings, (Mercenary, and of little Reputation) adds, *Not to say others*; for others he could have mention'd, as *Burroughs, Whitehead, Hubbertorn, Atkinson, Parnel*, and twenty more; who, as *Edward Burroughs* confesseth in his Epistle to *Fox's Great Mystery*, &c. lay in *Straw in Barns*, (like *Louise Gypsies*) being Men of little or no Reputation, not a Horse to Ride on, but went up and down like sturdy Beggars, Vagrants, &c. So that his Saying, *Not to name others*, was in effect to say, He could have mentioned these, and many more.

In like manner, *W. Penn's* saying, *Not to make any comparison between John's Greek, and the Quakers English*, was the same, or imply'd the same, with his Brother, the Jesuits saying, *Is not the Gospel of John as Bad Greek as Any Quakers English?* For we must know, the Jesuits and Quakers have been old Cronies; and they understand one another very well.

And this puts me in mind of *A. S.* the Jesuit, who publish'd a Book, entituled, *The Reconciler of Religions*, &c. Upon which,

Jeshua Coal printed a Book, entitled, *The Whore Unveil'd*, &c. Where, in p. 48. he begins the Jesuit's 14th Chapter, saying, 'Here follows the Papists 14th Chapter, concerning the Protestants, &c. P. 49. Therefore they (i. e. the Protestants, &c.) are no true Preachers.

What are they then, forsooth?

Answer. 'Intruders, Thieves and Robbers, 'Hypocrites, rav'ning Wolves, and Murderers, 'Sons of *Belial*, false Prophets, and Priests of 'Baal. P. 50. Note this well, gentle Reader, 'and consider seriously with your self, how 'deplorable a thing it is to see such Hypocritical Intruders to stand in a Pulpit or Tub, 'with such a *Brazen-fac'd Book*, as is their *unjust, corrupt and perverse Bible*, in their hand, 'lulling the poor ignorant People to the sleep 'of Death, with these words, *Thus saith the Lord*; when the Lord saith no such thing. 'P. 51. And when they have done their *Thus saith the Lord*, and can say no more; then 'they rouse up their slumbring Spirits, by 'Singing unto them one of *Thomas Sternholds* 'and *Jack Hopkins* Psalms — Which Sacrilegious Psalm, or Diabolical Song, passeth 'with these Deluders, for holy Scripture, and 'the Word of God. See *Erastus*, Senior and Junior, who copiously handle this Point. A. S.

And from hence I may conclude, until better reasons be given to the contrary, That the Author of the Book above-mention'd, entitled, *A Light shining out of Darkness*, &c. was Wrote by *Erastus*, Sen. or Jun. For that Book does copiously handle this Point, with contempt of the Ministers, contempt of the Bible, contempt

tempt of Singing Psalms, contempt of Learning, (tho' I grant that Book is Learnedly done, and has served the Quakers instead of University Learning) contempt of the Universities, contempt of the Sacraments, contempt of a Succession of Bishops amongst the Reformed, preferring the *Arians* before them. And this may also serve to finish this 6th Head, shewing what Books the Quakers approve of.

Obj. Well but, may some say, Did not the Quakers defend no part of this Chapter, neither Ministers, nor the Bible? &c.

Ans. No, have a care of that: What, turn against their own Principles, which are Unchangeable, as well as Infalible! Turn back to p. 64. and p. 79. to p. 84. and you will see them to be the very Spawn of the Jesuits, Assassinating the Bible, as well as every other sacred Order and Ordinance of the Christian Religion.

But, that you may not take my word as a satisfactory Answer to the Objection, turn to the 40th page of the said Quaker-Book, and you may see these words, *viz.* 'I find the rest of the Book (*viz.* the 14th Chapter aforesaid) consists of divers Arguments, in which he Controverses with Sectaries (meaning Protestant Ministers) and their Bibles, and Ministers, &c. whose Cause, as aforesaid, in p. 28. I am not engaged in: Therefore it doth not concern me to answer his Charges against them, but shall leave them to answer for themselves.

Thus, Reader, you see the Quakers are not concern'd to Vindicate the Bible; and you have it from their own Hands too. I hope they

they will not call this Forgery. But more yet. The Constancy of their Testimony they glory in.

They tell us, their Principles are the same that they were from the beginning. And so it seems; for this Book of *Josiah Coal's* was printed Anno 1665. But being a valuable Performance, especially the 14th Chapter, which was so venomous against the Ministers, their Bibles, Singing Psalms, &c. that in the Year 1671, it was Reprinted in his Works, approv'd on at their Second Day Meeting, recommended to the World by *Alexander Parker, George Whitehead, William Penn*, and *George Fox*; wherein, p. 104. 114, 115, &c. you may read and have a second review of the harmony betwixt the Jesuits and the Quakers, I mean the same before-cited.

But still, I must not forget the Question put forth by the Jesuit; and from him quoted and approved by *Will. Penn*, as above-told; for that Book consists very much of Questions. And tho' when I propounded Seventy Queries to Seventy Quakers, there was not a Man of them that did venture to Answer one of them Queries; however, I will Answer this one directly; and not round about the Candlestick, as their way is. The Question is this.

Query. *Is not the Gospel of John as Bad Greek, as Any Quaker's English?*

Ans. No: I will find a Quaker that spake worse *English* than *St. John* spake *Greek*. Tho, had the Quakers asked me, whether there was Any Quaker that spake as good *English* as *St. John* spake *Greek*, I would not have answered the Question; *ist*, because I would not bring

bring in the Quakers in competition with the holy Pen-Men in any case whatsoever, did not I see in how many cases they vie, not only with the Apostles, but our Saviour himself; not only in the case of their Sufferings, Miracles, Prophecies; but by pretending the very Godhead dwelt in them Bodily; That in them the *Fulness of Grace and Vertue dwelt*. Yea, G. Fox not only said he was the Son of God; but, as you may see backwards, p. 61. subscribed himself thus: *I who am the Prince of Life*.

This, the Quakers Prince of Life, shall be my proof why I answer *No* to the Quakers Query above-told. I will take no mean Quaker; tho' they so undervalue St. John, that they esteem *Any* Quaker's *English* as good as his *Greek*; nay, better. No, they have pitched upon one of our holy Evangelists, and I will pitch upon their Apostle, Fox, who pretended, as in p. 61. backward, to Write to the Pope, the Emperor, the King of France, the King of Spain, the Duke of Austria, &c. both in *English* and *Latine*; that affix'd his Name to *Latin, Greek, Hebrew, Arabick, Caldee, Syriack, &c.* in his *Battledore*. This is the Man that I will produce, even by his Last Will and Testament, wrote with his own Hand; which is as followeth, *viz.*

E Registro Curie Prerogative Cant: Extract.

I. I doe giue to thomas lover my sadell
the ar at ihon nelsons & bridall & spores
& bootes inward lathereths & the newing-
land indan bible & my great book of the
signifying

signifying of names & my book of the new
testament of eight languages & all my life-
hall things that came from beyand the
seay with the ovt landesh Cup & that thing
that people doe give glitters with & my
tov diales the one is an eknocksa diall
& all my ober pvesh bookes to be devided
among my 4 sones in law & also all my
other bookes & my hamack i doe give to
thomas lover that is at bengamin an-
trebbs his closet & rachall may take that
which is at swarthmor
& thomas lover may have my walnut eq-
nockshall diall & if hee can hee may geet
one cut by it which will be hard to doe &
hee shall have one of my prospect glaseles
in my trovnk at London & a pare of my
globeles & my seale g f & the flaming sword
to nat mead and my other 2 seales i roses
the other dan abraham

& thomas lover shall have my spanesh
lether hbd g f & f mead shall have my
magnifying glas & the torkellshell Com &
eace

It. & all that i have written Consaring
what I doe give to my relashons ether
many or other waes shon lost may put it
up in my tronke at shon elsones & wright
all things downe in a paper & make a paper
out of all my papers how i have orderd
things for them & shon lost may send all
things down by pobelesworth Carrer in
the trovake to shon for at pobelesworth in
waricksheer & let john for send john lost a
full receat & a discharge & in this mater &
non

now of you may be consarned but john lost
only & my other letell tronke that standeth
in bengmin antrubes is Cloeset wih the
Dorlandesh things thomas lover Shall have
& if it be ordered in any other papers to any
other that must not stand soe but as now
order g f & sary thou may give sary
frickenfeld half a gine for shee hath bene
sarvesable to mee a honest carfull yobng
womon g f

make no noyes of thes things but do them
in the life as I have ordred them & when
all is don & cleared what remenes to the
printing of my bookes bengmen antrubbes
& mary hath one 100 pound of mine take
noe poves of them for it when yob doe
receve it

& in my cheast in bengamen antrubbs cham-
ber ther is a letell gylt box with som gould
in it sary mead to take it & let it do it sar-
veses amoung the rest soe far as it will goe
the box is sealed up g f

& let thomas Docker that knoeth many of
my epeseles & witen bookes which hee did
wright com up to London to assist frends
in sorting of my epeselas & other writings
& give him a gine g f

III. I doe orde to m & sa mead & t lover to
take care of all my bookes & Epeseles &
papers that be at benjmin Antrubbes & at
the Chamber & thoes that com from swarth
mor & my iornall of my life & the passeges
& trobells of frends & to take them all into
ther hands & all the over pluch of them
the may have & keep together as a library
when

when the have gethered them together
which ar to be printd

& for them to take charge of all my morny
& defray all as i have orderd in my other
papers

& any thing of mine the may the my take
& God will & shall be ther reward the 8 mo
1688

thomas lover & John Robs may assist
you g f

& all the pasinges & trabeles & sufferings of
feinds in the beging of the spreading of the
trouth which i have keept together will
make a fine history & the may be had at
Swarthmore with my other bookes & if the
com to London with my papers then the
may be had ether at w m or ben Antrubs
closet for it is a fine thing to know the be-
ging of the spreading of the gospell after
soe long night of apostace since the apo-
seles days that now Christ raines as he did
in the harts of his people Glory to the
Lord for ever Amen g f

the 8 mon 1688

The Date of the Administration, Decem. 30th 1697.

TRICESIMO die mensis Decembris Anno
Domini Millesimo Sexcentesimo Nonage-
simo septimo Emanavit Commissio, Margareta
Fox, Relicta & Legataria nominata in Testa-
mento Georgij Fox nuper de Swarthmore in
Comitatu Lancastriae sed in parochia omnium
Sanctorum Lombard-street London defuncti ha-
bentis &c. Ad Administrandum bona jura &
Credita

Credita dicti defuncti juxta tenorem & effectum Testamenti ipsius defuncti, (Eo quod nullam omnino nominaverit Executorem) Declaratione in presentia Dei Omnipotentis, juxta Statutum Parliamenti in hac parte editum & provisum de bene & fideliter Administrando eadem per dictam Margaretam Fox prius facta.

Tho. Wellham, Registrarij Deputatus.

The Persons hereafter named, by their solemn Declaration, Subscribed under their Hands, did affirm the above written to be wrote with the proper Hand of the said George Fox deceased, they being acquainted with his Hand writing.

S. Mead, Wife of W. Mead, of the Parish of St. Dyonis Buck church, London, Citizen and Merchant-Taylor of London. W. Ingram of the Parish of St. Margaret New Fishstreet, London, Aged about 57 Years; he knew G. Fox about 40 Years. G. Whitehead of the Parish of St. Botolph without Bishopsgate, London, Gent. Aged about 60 Years, knew George Fox above 40 Years.

Thus have I answered the Quakers great and notable Question in their approved Book, call'd, *A Light shining out of Darknes*, &c. p. 116. viz. *Is not the Gospel of John as Bad Greek as Any Quaker's English?*

But if any should yet give any credit (especially in Lincolnshire) to Henry Pickworth's Book, stiled, *A Return to Francis Bugg's Letter*, &c. p. 15. saying, *This cannot be his Last Will and Testament* ——— The same was on y

some private Instructions to his Wives Children and Relations ——— Never design'd by him for a formal Will, &c.

Behold the Impudence of this *Pickworth*! Surely, he can only mean this, That his Will was to have no Noise made of it; and that the Noise which has been made by Printing about six Impressions, and I think in Number not less than 50000, has made such a Noise; and so contradicted his Will, that thereby it is become no Will. I shall therefore super-add an Extract of one of the Witnesses, Attesting it to be his Last Will and Testament; namely, *G. Whitehead*, viz.

' December the 30th 1697, Appeared Per-
' sonally *G. Whitehead* of the Parish of St. Bo-
' roolph without Bishopsgate, London, Aged
' about 60 Years, and declared he is of the
' number of Dissenters commonly call'd Qua-
' kers; and he did declare in the Presence of
' Almighty God, the Witness of the truth of
' what he said, That he well knew *George Fox*
' of *Swarthmore*, in the County of Lancaster,
' Deceas'd, and so had known him above
' 40 Years; and he has often seen him write,
' and is well acquainted with his Hand writing;
' and he having seen and perused his Last Will
' and Testament, contained in three Sheets of
' Paper, Marked No. 1. 2. 3.—he did declare,
' That he did, and does believe, that the same
' were, and are, all wrote by and with the
' proper Hand-writing of the said *George Fox*,
' Deceas'd.

George Whitehead

The like Attestations are made by S. Mead, and W. Ingram; nor should I have transcrib'd as much of *Whitehead's* Attestation, but for another end than to confute *Pickworth's* horrid Impudence, who has a Face of Brass; who to serve a turn, will stand in the greatest Lye that his vicious Mind can invent. No, it is now sufficiently believ'd, tho' indeed, it was first publishing, a thing incredible to many, that a Man who pretended to so much Learning, as he did, should be such an *Ignoramus*. So, my design is to set forth another branch of *G. Whitehead's* Impudence and Hypocrisie; who, if he knew him 40 Years, (as I believe he did) if he knew his Hand-writing, so as to attest this Will to be of his own Hand writing, as he hath: I say, for him who knew both him and his Scholarship, to say in his Book, *Innocency against Envy, &c.* p. 16. in answer to my Charge, in my Book, *Battering Rams against New Rome, &c.* p. 16. viz. 'Next, that you assume to your selves such Learning as you never had, nor do at all understand. See your *Battledoor for Teachers and Professors to learn Singular and Plural, &c.* where G. Fox hath affixt his Name to these Foreign Languages, of which he understood not one; as *Latin, Italian, Greek, Hebrew, Caldee Syriack, Arabick, &c.* Which *G. Whitehead*, in the Book above-told, defended thus; and George Fox was not so wholly Ignorant and Illiterate in all those Languages as Francis Legg renders him; for (besides the English) attained both to the Reading, Writing, and understanding the Hebrew Language, &c.

Now, Can any Man believe that *Whitehead* was sincere in this? Can any Man think that *Fox* was not Ignorant in those Languages, as I had discover'd him to be? Namely, not to understand one of them. Yet we see now good grounds to believe, that even *Whitehead* was of my Mind, unless he be a Perjur'd Wretch: For in the whole Will there is not two Lines either Sense or English. I do confess, in the several Prints, there may be some literal Mistakes: For, when I first printed it I took it from a Gentleman's Copying out, and Mr. *Haws*, and others, took it partly from me, and partly from the Original; and, as he told me himself, had it sixteen times Revis'd. Yet when I now printed it, which is my third time, I went to the Office, and found Mr. *Haws*'s Copy somewhat imperfect, particularly in the Capital Letters; for in the Original, I think there is not one Capital Letter. All which I got Corrected as near as possible. But in all the Impressions, the Literal Mistakes were in favour of *Fox*. And thus much as to his Will: And now to his Disciples.

1st, Come, Friends, behold your great Apostle and admir'd Idol, that great Impostor *Fox*, who pretended to be divinely Inspir'd, and to have 24 Languages given him in one Night. Will not this be a means to make you consider your Ways, and to search into other Books than the Quakers?

2^{dly}, Is not the Luciferian Pride of your first Founder notorious? Who, to get the name of a Linguist, set his Hand to the Languages above told, of which he understood not one

may, not his Mother-Tongue. But, as their manner has been from the beginning, not only to have Hirelings of their own, as *Ellis Hooks*, *R. Richardson*, *B. Bealing*, to whom they gave each 50 *l. per Annum*, besides other Perquisites; *Matth. Kay*, 30 *l. per Annum*, &c. But also *Jews*, (as well as *Jesuits*) those mortal Enemies to the Christian Religion; witness the *Jews* to whom the Quakers gave 80 *l.* at a time, as a Reward for their Assistance against the Christian Ministry. See a Book, entituled, *Envy and Folly Detected*, &c. in 8vo. Printed 1695. p. 8. 20. And yet how maliciously they reflect upon Mr. *Keith* and myself, as Hirelings; tho' we never were Hired: For Hiring supposes a Contract on both sides, which I dare say for Mr. *Keith*, and I affirm for myself, never was done. Nay, not only Hirelings, but Apostates, with other scandalous Names, we must go under from these meek Lambs; by which we may believe they want not Will, but Power, to extend the Rays of their shining Light farther. Thus much as to the Books they approve of, to be sold, spread, and dispers'd among their own Disciples; whether wrote by *Jew*, *Jesuit*, *Socinian*, or *Deist*: Which is a plain discovery how they train up their Disciples in Ignorance. But,

3dly, As this *Fox* lived more like a Heathen than a Christian; so he died: For, he doth not begin his Will, *In the Name of God, Amen*, &c. as Christians usually do.

4thly, He neither commits his Soul to God, nor his Body to Christian Burial, nor manifests any hopes of a joyful Resurrection.

5thly, You see, there is no Confession of Sins, nor any mention made of any hopes of Pardon, through the Merits and Satisfaction of Jesus Christ; no, not one single Article of the Christian Faith; but as he lived, so he died, like a meer Heathen.

6thly, It's true, he was a Journeyman Shoemaker; but at making Wills, he was a meer Cocker: For this Will has nothing of due Form, nor regular Shape, Sense, or English; but such an one may take This, That, and the other Thing.

7thly, Besides the Trivials he gave away, as a nasty Glisten-pipe, Comb and Case, and the like there is a farther discovery of a grand Cheat, as may appear by the Paper made out of all his Papers: But that's a Secret kept under the Thumb.

8thly, I greatly fear *G. Whitehead* is Perjur'd, in regard there is mention made of Paper to be made out of all his Papers, how he had order'd things. The secret of that, take to be a concealing the Privy Purse from his Poor Relations: For, 'tis believ'd that he died worth some Thousands of Pounds, which the Friends keep back for a secret end, but known to themselves.

9thly, But above all, the greatest Cheat that ever was on the foot of Learning, is this Will discover'd. For in his Life-time he pretended to be a great Scholar, by affixing his Name in his *Battledoor*, to Latin, Greek, Hebrew, Italian, Caldee, Syriack, Arabick, &c. whilst he did not understand his Mother Tongue. Besides, in his Book, entituled, *The Tryal of G. Fox at Lancaster-Assize*; where

he has *Greek and Hebrew*. Likewise, in his Book, entituled, *Scriptiuncula quedam Anglico-Latina*, &c. See p. 61. it is said on the Title-Page, *Given forth in English and Latin, by G. Fox*: And in p. 10. subscribes himself, saying, *I who am the Prince of Life*. Besides, in his *Gr. Myst.* he is said, by affixing his Name, to write *Greek and Hebrew*.

I might also mention his Letter to *John III.* King of *Poland*, neatly done in foreign Languages; of which he wrote not a Line.

Thus doth this Will discover him to be like a meer Statue, an Image set up to delude the World. And the worst of it is, the Friends cannot find a way to hide this poor *Fox*, nor yet defend him in this and his unheard-of Blasphemies. This, doubtless, sorely grieves them; so that they cannot tell what to do; nor which way to wind them. I am now upon my 50th Book, Little and Great, and things appear so Black, that I can say as I did in my 5th Book, *The Quakers Detested*, &c.

*To Write no more, I long since did intend;
But none but God knows now when I shall end:
For still I find, when I think all is done,
As much to Write, as when I first begun.*

I was intended to conclude with *G. Fox's* Will, and Observations upon it; but having farther perused *Dan. Phillips's* Book, *Vindiciæ Veritatis*, &c. in Answer to *Mr. Stillingfleet's* Book, *Seasonable Advice concerning Quakerism*, &c. Wherein, his mischievous design of Misrepresenting is so plain and evident, that I think he deserves Correction. For,

whilst he so passionately declaims against others for Misrepresenting the Quakers, he maliciously is found guilty of the same Crime; and whilst he complains of others, for straining their Words to a Sense not natural to them, he labours Tooth and Nail to do the same thing.

I grant, his Book seems to have some Learning in it; but not more Learned, nor more abounding with *Latin, Greek, and Hebrews*, than some of those Books wrote by that Blunder, Fox; who never wrote one Page (I do believe) in any one Book in his Life-time. So that, if Fox, &c. by virtue of their Fund, could Hire the *Jews*, those mortal Enemies to Christianity, to assist him against our Christian Ministers; and give them Fourscore Pounds at a time, as they lately confessed themselves to two Substantial Men in *London*, besides other Gifts; what marvel then is it to see some Learning in this D. P.'s Book? For, what they cannot do themselves, by virtue of their Fund, they may have done to their hand; for, both *Jews* and *Jesuits, Socinians* and *Deists*, will be their humble Servants, and willingly serve their Mother-Church, *i. e. Quakerism*.

And to shew the Quakers design, (for alas! this Book is Approv'd, if not the Performance of their Conclave) I shall briefly give a hint of their Complaints: Then shew their Hypocrisie, in condemning that in others; which they allow in themselves, *viz.*

W. Penn, in his Preface, bitterly complains, saying, *I must not give my own Sense of my own Word, which is one of the hardest cases in the World.*

Poor

Poor Man! So say many others. The Felon cries out, saying, *I must not give my own Sense upon my Designs.* But, when it is clearly and evidently proved upon me, That I stole Horses, Robb'd my Neighbours, &c. there is a Judge, a Jury, and Witnesses, and a Written Law which I have Transgressed; and these People will expound my Design, contrary to my Sense.

Let none strange at this Simile: For it is a receiv'd Opinion amongst them, and was resolv'd by one of their Teachers, a great Casuist, That if one Man be Wrong'd by another, 20 l. or more; that if the Injured Person can get into the Shop of the Injurer, he may lawfully take privately, at times convenient, so much of his Goods as will ballance the wrong that is done.

And this our Laws call Felony; but they, in all things, recur to their Intention; and that according to their *Light within.* This Spark they brought with them from the *Ranters*; and it is not yet out. This was Sam. Carter's Plea, when he dabbled with R. Jobson's Maid, a She-Precacher, he told her, *It was no Sin.* No, it did not hurt his Sinless Perfection. Of which Doctrine, he was then, before, and since, a great Master.

Again, says the Traytor, There was a Proclamation once against me, for endeavouring an Invasion by the *French*; and would willingly have given my own Sense of my own Design: But lest the World's People would not do so, I was forced to get up a Garret Four-story high, to save my Bacon. I then, as now, thought it the hardest case in the

World, not to give my own Sense, to my own Words and Actions: For, my Intention was good, &c. Nay, let but any Criminal be allowed to give his own Sense upon his own Words and Actions, and no doubt but he will come off with flying Colours.

I might carry the Analogy farther, but let this hint suffice at this time, to shew what a Necessity there is to keep to the Rules of Justice, in giving both Words and Actions their due Merit: Affirming, That it is one of the most dangerous things in the World, to let Men give their own Sense of their own Words, contrary to the common Acceptation of the Language in which they were wrote. For at that rate, no Malefactor would be found Guilty; nor no erroneous Assertion, Heresie, or Blasphemy, condemn'd.

I shall next proceed to recite some passages out of this Book, *Vindiciæ Veritatis*, &c. in Preface, by W. Penn.

'Some busie and forward Priests have conspir'd to load us with many Calumnies, and
'by that means, have endeavoured to stir up
'and engage our Neighbours, and Magistrates
'against us ——— Not only Galloping by the
'Wounded and Plundered Men, but Arming
'themselves to Tilt at their quiet Neighbors.
'Page 5. *ibid.* Tho', in my opinion, it might
'have been more properly (*i. e.* Mr. Stilling-
'fleet's Book) termed *Unseasonable Advice*;
'because the Author's drift there, seems to
'be, to divide the Protestant Interest in Eng-
'land, by endeavouring to raise Persecution
'amongst the Queens Peaceable Subjects.
'P. 27. His endeavours to excite the Civil
Magi-

Magistrate against his Peaceable Neighbours,
by Misrepresenting them, &c. P. 9. Had
Men a thorough knowledge of the principal
Engines of Persecution, the Chief Priests and
their Hirelings, would be found to be the
most considerable Movements.

Now, Reader, altho' I read the Book both
before and after it was Printed; yet I solemn-
ly declare, That I have not found one passage
of the import of this complaint; and until
they can tell me of such a passage, I must say,
they have Misrepresented this Gentleman,
and are found acting the same thing they
blame him for, viz. Misrepresenting them.

But now let us see whether they have not
loaded our Ministers with Calumnies, and en-
deavoured to stir up Persecution. For proof
of this, I will begin with *W. Penn*, and then
compare it with Mr. *Stillfleet's* Book, and
the Quakers are desir'd to shew me one passage
therein like this, viz.

The Guide Mistaken, &c. printed 1668. p. 18.
And whilst the Gormandizing Priests of Eng-
land run away with above Fifteen hundred
thousand Pounds a Year, under pretence of
being God's Ministers ——— And that no
sort of People have been so universally thro'
Ages the very Bane of Soul and Body to the
Universe, as that abominable Tribe; for
whom the Theatre of God's most Dreadful
Vengeance is reserved to Act their Eternal
Tragedy upon.

Now, if this be not Calumniating, if this
has not a tendency to stir up Persecution, let
them tell me in their next, what Words they
can use more proper. But to proceed.

See

See p. 68. foregoing, and there is enough said, if believed ; and doubtless they were in hopes to be believed. Pray hear their sweet Language, poor innocent Lambs, that would not wrong a Worm, viz. ' The Priests are ' Conjurers, Thieves and Robbers, Antichrists, ' Priests of *Baal*, Serpents, Devils, Stewards ' of the Devils Magazine, Rav'ning Wolves, ' Blood hounds, gaping like the Mouth of ' Hell. P. 70. Slay *Baal*, *Balaam* must be slain. ' All the Hirelings must be turned out of the ' Kingdom.

Come, Friend *Daniel*, what say'st thou to this? Is not this Calumnating with a witness? Does not this look like stirring up Persecution? But you'll tell me, I must not give Meanings to your Words. Oh, no! have a care of that: Tho' you are bold enough to give such Meanings to the Words of other Men, contrary to the natural Sense of them. This you may do, and who dare contradict you, and say, Why do you so?

Well then, it seems you do not Mean as your Words seem to import ; for where you call Witches and Devils, you mean no such thing: When you call them *Baal's* Priests, and thereby render our Queen, Lords, and Commons, Gentry and common People, Idolatrous ; you mean no such thing: When you wrote to have the Clergy all Slain with the Sword, or Banish'd their Native Land, you mean that you would have none of them Hurt, nor Banish'd, nor their Blood spilt.

But, Friend *Daniel*, If I cannot understand you by your Words, nor know what you mean by your Speech ; how shall I believe you

you to be sincere in what you now say ? Or, how can I give credit to your new Pretences, since you tell us in Print, that your Principles are the same they were in the beginning ? No, Friend *Daniel*, we have no way to know your Principles, but by your VVords; nor no way to know what you mean by your VVords, but according to the common acceptation of them, according to our *English* Dialect.

I find the Sting of Quakerism run in a Vein quite through *Phillips's* Book, tho' like a Snake in the Grass, and not easily discover'd by an unwary Reader : And notwithstanding all their late smooth Pretences, and fair Glosses, the Reason is still the same as in the beginning ; namely, Because they esteem them false Ministers : And the reason of that too, is, Because they Preach Christ without, and bid People believe in him as he is in Heaven above ; and for Maintaining and Defending the Gospcl, against all the attempts of Popery and Quakerism, the Orthodox Faith, and the Doctrine of Christ Crucify'd. And I pray God preserve them, and inspire them with Zeal to go on.

Neither is the Quakers Spite only at the Clergy, but against the Laity also : For there is a Book of theirs, entitled, *A Sober Reply, on the behalf of the People call'd Quakers, to two Petitions, &c.* VVhich said Book is spread up and down amongst their Profelites ; rendering both Justices, Grand Juries, and the principal Gentlemen of the Counties of *Norfolk* and *Suffolk*, some of whom are Members now sitting in Parliament, Men of little or no Charity, Unmannerly, of a Persecuting Spirit, that would have a Sea of Blood. And there-

fore, to clear them of this groundless jealousy; I think it not improper, 1st, To set down their own VWords in the said Book. 2^{dly}, The Petitions at large, Names excepted. And, 3^{dly}, Some of their own Petitions and VWords in Print. That so the VWorld may see the Temper of these Men, and what a strained Sense they put upon the VWords of others; whilst they so strenuously inveigh against others for putting the natural Sense upon their VWords. And from the abhorrence of such deepdyed Hypocrisie, and Misrepresenting such worthy Gentlemen, may be thenceforth aware of the Spirit of Quakerism, who take leave thus to Misrepresent others, more Charitable than themselves; and at the same time complain (tho' causelessly) of Their being Misrepresented. Thus do they condemn in others the same thing they allow in themselves, and therefore are Self-condemn'd; which is the exact Picture of Quakerism. For, p. 5. *ibid.*

' We are sorry to find so little Charity among
' the Justices and Grand Jurors of *Norfolk.*
' Page 12. We wish these Petitioners would
' think well of this, and consider whether it
' was decent for the Aldermen and Burgeesses
' of *Bury*, thus to impeach the VWisdom and
' Conduct of the Government. P. 13. How
' Mannerly, let others judge. P. 14. And
' would they have the Honourable, the Com-
' mons of *England* in Parliament Assembled,
' undertake this piece of Butchery, to defile
' their Hand in the Innocent Blood of so many
' Thousands of Harmless People; and to Act,
' or Enact such a Barbarous Tragedy, only to
' remove the Fears of a few jealous-headed
' Aldermen

Aldermen and Burgesſes of *Bury*? P. 15. God forbid they ſhould ſwim into it [*i. e.* a peaceful Life] through a Sea of Blood.—They (*i. e.* the Petitioners) ſtick not here openly to propoſe and ſeek the Ruin and Extirpation of both us, and our Poſterity.

Reader, when I ſaw this Book firſt, I was aſtoniſh'd at the impudent Boldneſs of this People. Indeed, there's no Name to this Book; there's a reaſon for that: But it was ſo lately Printed, *i. e.* 1699, that I think they will not yet deny it.

This is the People that are againſt ſtraining the Senſe of Words; yet ſtrain them to ſuch a degree, for which there is no pretence or colour in them. For, all that thoſe Worthy Gentlemen Petition'd for, was, That their Principles in their Books might be Examin'd; and if upon Examination, found to be ſo Blaſphemous, as by divers Books are ſaid to be; that the Wiſdom of the Houſe might find ſome way to Suppreſs them; that is, to order them to the Flames, (as the Juſtices did at *Sleaford*) or ſome other way, which to their great Wiſdom ſhould ſeem meet.

And this is far from being Uncharitable, or Unmannerly, as this uncharitable, as well as unmannerly People ſuggeſt; or Impeaching the Wiſdom of the Government; or to Deſile their Hands in ſuch a piece of Butchery; or ſpill Blood like a Sea; or to ſeek the Ruin of them, or their Poſterity, &c.

Now, to undeceive their deluded Followers, and to ſhew them the miſchievous Deſign of their Malicious Guides; and for the Vindication of thoſe Honourable and Worthy Gentlemen,
and

and Patriots of their Country ; some of whom were then, and some of them are now Sitting Members in the Honourable House of Commons ; who being sensible that a Viper was gnawing at the very Bowels of their Mother the Church, were willing not to stroke it and nourish it, but to have it cut off by an Innocent Instrument ; namely, To have their Books Condemn'd, as they since have been at *Sleaford* ; and their Practices Condemn'd, as they have been at *Banbury, Colchester*, and other places ; yet they are Men far from such Bloody Principles as these Incendiaries have render'd them to the whole Nation, as well as beyond the Seas, *viz.*

To the Honourable the Commons of *England*
in Parliament Assembl'd.

The Humble Petition of the Justices of the Peace and Grand Jury of the Liberty of Bury St. Edmunds, on the behalf of themselves, and of the Inhabitants of the said Liberty.

Humbly sheweth,

THat We being deeply Concern'd at the many and mischievous Abuses that have been put upon the Gracious *Act of Toleration* ; by which, the ease and benefit which was first design'd for Troubled Consciences, is Abus'd, to our grief and prejudice, by the Sect of People, call'd *Quakers* : Whereby they presume, upon false grounds, to publish, both by Printing and Preaching, their Blaspheinous and Seditious Principles ; to the
Seducing

Seducing of weak and unstable Minds, to the Scandal of our Christian Religion, the Detriment of our Protestant Profession, and the great Disgrace of our Laws and Liberties.

Do therefore humbly Entreat You, That with all the Mildness and Favour towards the Persons and Estates of the said *Quakers*, timely to Examine their Principles; and whatsoever shall in Your great Wisdom appear to be Blasphemous, or Seditious, openly to Expugn, and cause them Publickly to declare against: Or else, if they obstinately Adhere and Assent to such Antichristian Tenets, To be disown'd as Protestant Dissenters, and Excluded from the Gracious *Act of Toleration*.

To the Honourable the Commons of England
in Parliament Assembled.

*The Humble Petition of the Grand-Jury and
Justices of the Peace for the County of Suffolk,
in behalf of themselves, and of the Body
of the said County at large.*

Humbly sheweth,

THAT We, being truly sensible how far Blasphemous Doctrines and Seditious Principles are to our Christian Community, and well Establish'd Polity, Scandalous and Hurtful; both which, a Sect of People call'd *Quakers*, are very diligent in spreading and maintaining; to the Violation
of

‘ of our Laws, the Destruction of our Liberties, and the Subversion, as well of our Christian Religion, as Protestant Profession: And justly fearing that many Romish Missionaries, under their Disguise, do earnestly endeavour to Instil into weaker Minds such pernicious Tenets as do highly tend to the Advancement of their Superstition, and to the Ruine of our Protestant Church, more dear to us than our Lives:

‘ Do therefore humbly Entreat You, That with a tender Regard to the Lives and Fortunes of the said *Quakers*, some way may be found out, Effectually to Suppress all such Principles. as shall in Your great Wisdom appear to be obnoxious to either Church or State; publicly declaring such to be Dangerous and Scandalous: And that the Asserters or Maintainers of such, may, as Persons Unorthodox, be Excluded the Gracious *Act of Toleration*.

To the Honourable the Commons of England
in Parliament Assembled.

The Humble Petition of the Justices of the Peace, and Grand-Juries of the County of Norfolk, in Session Assembled; in behalf of themselves, and the Body of this County at large.

Humbly sheweth,

‘ **T**HAT We cannot without Resentment
‘ take Notice of the Growth and daily
‘ Increase of a Sect of People among us, call’d
‘ *Quakers*,

Quakers, and the Mischiefs and Dangers from thence threatening this Nation.

'It is too observable, with what restless Zeal their deluding Teachers, and (as may well be suspected) many Romish Emissaries under their Vizor and Disguise, daily Ramble into all Parts of these Kingdoms, and boldly spread their venomous Doctrine every where; attempting to infect and shock the Minds of weak and unstable Protestants, and assuming to themselves Rules of Discipline, Powers in Matters of Religion, and Forms of Government, repugnant to the Established Laws of the Kingdom, contrary to the very Acts of Toleration, and not allowed to any other Dissenters, vouching in all their Practices Divine Inspiration for their Warrant, and their Indulgence of the Government for their Indemnity.

'How apparently their Blasphemous Books and Pernicious Principles tend to subvert the Fundamentals of Christianity, and the undermining the Civil Government, are sufficiently demonstrable. The Publishing whereof, by pretended Permission of Authority, We humbly conceive to be of most dangerous Consequence.

'We therefore, obliged in Duty to God and Our Country, do humbly pray, That you will vouchsafe to take these Matters into your Care and Consideration, that (with whatever Tenderneſs to the Persons and Estates of these People) their said Principles and Practices may be strictly Examined, and Censured or Suppressed, as they shall appear to deserve, and as in your great Wisdom
N ' shall

‘ shall seem expedient ; and that our true
 ‘ Christian Religion (more dear to us than our
 ‘ Lives) may be Defended and Preserved to
 ‘ all Posterity, free from Popish Superstition,
 ‘ and unpolluted with Enthusiastical Innova-
 ‘ tion.

Now, Christian Reader, I dare appeal to thy own Conscience, whether there be one word that so much as favours of an Uncharitable, Unmannerly, or Undecent Expression, in all the Petitions ; or any Saying which tends to the Impeaching the Wisdom and Conduct of the Government ? Or, whether there be the least symptom of a Bloody Persecuting Spirit, as these wicked Emissaries have misrepresented these Worthy Gentlemen ? Or the least desire of the Destruction of them, and their Posterity ? And yet, these are the Men that are against straining Words, contrary to their natural import.

Good God ! What shall I say ? I want words to express the Villany of their Books, and Horridness of their Practice ! These are the Men that cry out, saying, *It is the hardest thing in the World, that we may not give our own Sense of our own Words.* Which, should it be once-granted, they then (by their words) would appear to be shining Saints ; and all the rest of the Children of Men, Devils Incarnate.

I marvel at their Boldness, that thus dare pick and cull out words, and turn them to such a sense as were never thought of, much less petition’d for : And yet, this is the Thred which they have spun out, to make a Line of Hypocrisie ; in which, it may be, they

may at last be taken. I shall therefore in the next place cite some words of their own Petitions; that so the World may see the Nature of this Viperous Brood, who one while flawn and flatter their Superiors, and when they once do but attempt (in love to their Souls) to have their Errors Censured; Oh, how they Treat them, and Misrepresent them! Not in a private Letter, and in their Meetings, in which they are not wanting; but in Print; publishing their Infamy to the ends of the Earth: And that is my third Particular, viz.

Several Petitions Answered, &c. Printed in Quarto 1653. p. 61. 'The Lord hath made known his Love to us, in letting us see the Deadness of all outward Ministry. P. 63. But there are several got into Commission of the Peace, formerly Malignants, (i. e. Royallists) and some that have been actually in Arms against the Parliament, contrary to the Act of Parliament, and are utter Enemies to the Truth. ——— Likewise, our dear Brother, *James Naylor*, lies in Prison in *Appleby*, who served the Parliament under the Command of Major-General *Lambert*, betwixt eight and nine Years. ——— All that we desire, is, That Books may be Printed, to manifest Truth, &c.

This Petition was Signed (say they, p. *ibid.*) by 329 Persons.

Several Papers sent to the Parliament, &c. Printed 1659, Subscribed by above 7000 Persons, and deliver'd to the Members of Parliament the 20th of July 1659, saying, 'We whose Hands are here under-written, do te

' stifie and declare against the Oppression of
 ' Tythes. The false Christians have set up
 ' a Law to take Tythes; and so the Com-
 ' mands of Men must be disannulled that take
 ' Tythes, and not to be obeyed by any that
 ' live in the Covenant of God : And the un-
 ' just Power that held them up, and Priests
 ' and Impropriators, and the Law, and the Au-
 ' thor of it, not to be of God, nor of Christ.
 ' ——— We warn you, *which to you is the*
 ' *Word of the Lord God*, That all forced Main-
 ' tenance for the Priests, be taken away; for
 ' while such a thing is set up, it will spoil
 ' many Idle Men, that will not Thrash, nor
 ' Plant, nor Digg, nor make Vineyards, nor
 ' Sow, &c. P. 58. We would have you to
 ' Read these things, and do just as it Speaks.
 ' Let the Impropriators, who Bought, or Rented
 ' their Tythes of the Colleges, turn them up
 ' to the Colleges again : And let the Colleges
 ' be taken away that make Ministers. P. 59.
 ' And you may sell all the Glebe-Lands, Kings
 ' Rents, and his Houses, and the Bells, to pay
 ' the Impropriators, who have bought the
 ' Tythes of Kings; let the Kings Rents and
 ' Parks be sold to pay them again : And they
 ' that have bought them of Colleges, let the
 ' Glebe-Lands be sold to pay them. P. 63. If
 ' you do not take off Oppression, how should
 ' the Lord stand by you? Or the People of
 ' the Lord either? If you Query how you
 ' should do with the Impropriators? Answer.
 ' Sell all the Glebe-Lands, and the Bells, ex-
 ' cept one in a Town, or two in a City, to
 ' give Notice of Fire; and all the late Kings
 ' Parks, and his Rents ——— So let the Kings
 ' Parks

‘Parks and Rents be sold, and the Colleges
 ‘sold, and all their Tythes that belong to them
 ‘thrown down. For more of this, see my
Pil. Prog. &c. 2d Edit. p. 141. taken out of
 the Quakers said Petition.

Thus having given a hint both of the Mat-
 ter and Manner of the Quakers Petitioning;
 which is rather a Directing the Parliament,
 than Petitioning; nay, rather a Commanding,
 than a Directing; and that as Prophets, ra-
 ther than Subjects. For we are to understand,
 that Quakerism, and Subjection to Authority,
 are as different in Nature, as Fire, and Wa-
 ter; and as contrary to each other, as Light is
 to Darkness. I shall therefore proceed to give
 my Reader an account of some of their words,
 which they think it the hardest case in the
 World that they may not give them their own
 Meanings.

*A Trumpet of the Lord sounding out of Sion,
 sounding forth the Controversie of the Lord of
 Hosts, &c.* printed in Quarto 1656. viz. ‘By
 ‘Order and Authority given unto me by the
 ‘Spirit of the Living God, King of kings,
 ‘and Lord of hosts, the 31th Day of the 10th
 ‘Month, 1655. about the 4th Hour in the
 ‘Morning, in *Kilkenny City in Ireland*, at
 ‘that time the Word of the Lord came unto
 ‘me, saying, Write my Controversie with all
 ‘the Inhabitants of the Earth, as I will shew
 ‘thee by this same Authority and Commission
 ‘declared ——— Given under my Hand, and
 ‘Sealed by the Spirit of the Eternal God, who
 ‘Lives for ever, thro’ a Servant of the Lord,
 ‘*Edw. Burrough*, viz.

To the Delinquents and Cavaliers.

' Thus saith the Lord, my Controverſie is
 ' againſt you, even my Hand in Judgment is
 ' upon you already : And you are become
 ' Curſed in all your Hatchings and Endeavours,
 ' and from time to time my Hand hath been
 ' againſt you in Battle; and you have been,
 ' and are, given up to be a Prey to your Ene-
 ' mies; for the Purpoſes and Intents of your
 ' Hearts have been known always to be againſt
 ' the Form of Truth, and much more againſt
 ' my powerful Truth itſelf. And becauſe you
 ' attempted to take my Throne, (Conſcience)
 ' therefore I aroſe in my Fury againſt you,
 ' and will have War with all your Followers.
 ' ——— And tho' my Hand hath been evident-
 ' ly againſt you, yet to this day you remain
 ' in Rebellion in your Minds, in hatching
 ' Murder and Cruelty in your wicked Hearts.
 ' And tho' your Kings and Princes have been
 ' Cut down in wrath; and your cruel deſpe-
 ' rate Inventions, and Plots of Wickedneſs
 ' (Conceiv'd in your curſed Womb) have been
 ' broken, and you cut ſhort in your Deſires;
 ' yet you Repent not, nor will not ſee how
 ' you are given up to be a Curſe, and a Deſo-
 ' lation, and a Prey, in Houſes, and Lands,
 ' and Perſons, to them whom I raiſed againſt
 ' you, and gave power over you. ——— In
 ' the Valley of vain Hopes do you feed [*Note,*
 ' *this was one of Oliver's Prophets*] and on
 ' the Mountains of Fooliſh Expectations, and
 ' Conceive in your cruel Womb of Tyranny,
 ' the Overthrow of the Nations ——— And
 you

you and your Kings and Lordly Power shall be enslav'd by the Devil, in the Pitt of Darkneſs, in Everlaſting Bondage, where [the Devil] ſhall Reign your King and Lord for evermore.

G. Fox, in his Book, *Several Papers given forth, &c. to Presbyterians, &c.* 1659. Friends, To all you that deſire an Earthly King in England, &c. whether Presbyterians, or others, — Did the Elders of Old, in the Days of Chriſt, or the Apoſtles, cry up any King, but Chriſt; to have any King Rule over them, but Chriſt? And do not the Priests and Presbyterians cry up an Earthly King, and will have *Cæſar*? — And do they not in this Crucify Jeſus? — Are not all theſe Elders, that will doat ſo much of an Earthly King, *Traytors* againſt Chriſt? — Do you read that there were any Kings ſince the Days of Chriſt, but among the *Apoſtate* Chriſtians? — For Chriſt is King alone. — I ſay, that is the Falſe Church, that doth not live — upon the Heads of the Kings. — They that be true Elders — never go about to ſet up an Earthly King to Rule over them. — *Herod* the King was mad at the Child Jeſus — There is the fruit of Earthly Kings. — Ignorant and ſtooliſh People would have an Earthly King. — And what work *Joſhua* made with the Kings; how he brought them out of the Cave, a fit place for them — We know that theſe Kings are the *Spiritual Egyptians*.

To the Council of Officers, ſays G. Fox, p. 7. Oh, what a Sincerity was once in the Nation! What a dirty naſty thing it would

' have been, to have heard talk of, a House of
' Lords amongst them !

G. Fox, jun. in his Works, p. 87. ' A few
' plain Words to be Consider'd by those of
' the Army, or others, that would have
' a Parliament Chosen by the Voices of the
' People, &c. Wherein is shewed unto them
' that a Parliament so Chosen, are not like to
' Govern for God, or the good of the People
' Consider these things (says he) which I de-
' clare unto you ; which in waiting upon the
' Lord, he by his Spirit of Wisdom opened
' in me concerning the chusing of Parliament
' by the Voices of the People. P. 89. You
' are not like to see your Desires fulfilled by
' a Parliament chosen by the Voices of the
' People. P. 159. I must deal plainly with
' you (saith he) in the sight of God, who hath
' made me a Prophet in this Nation.

News coming up out of the North, G. Fox
saith p. 18. ' Dreadful is the Lord, and Power-
' ful, who is coming in his Power to Execute
' true Judgment upon all you Judges, and to
' change all your Laws ; ye Kings, and all
' you Rulers must down and cease — And all
' you Underling Officers, which have been as
' the Arms of this great TREE — All your
' branches must be cut down. P. 20. Sing all
' ye Saints, clap your hands and be glad, for
' the Lord Jehovah will Reign ; and the Go-
' vernment shall be taken from you pretended
' Rulers, Judges and Justices, Lawyers and
' Constables ; all this TREE must be cut down,
' and Jesus Christ [in us] will Rule alone.
' P. 19. So you must be cut down with the
' same Power that cut down the King (i. e.

(K. C. I.) that Reigned over the Nation.
 'P. 31. Slay *Baal*, *Balaam* must be Slain; all
 'the Hirelings (*i. e.* the Clergy) must be turn-
 'ed out of the Kingdom.

Observations thereupon.

Reader, from the Premises I shall only desire you to cast a second view both of the Christians Petitions, and the Quakers Petitions; and from the first, to observe the Christian temper and zeal for the preservation of our holy Religion, and yet at the same time, with all the Tenderness to the Persons and Estates of the Quakers; and the subverting Principles and bloody Tenets of the Quakers in the latter; and then tell me, whether there be any grounds for the Quakers bold Adventures, to Stigmatize and spread the Ignominy of these Worthy Gentlemen in every City, Town, and Village, where this pernicious Book of theirs came, entituled, *A Sober Reply*, &c. And what grounds there is in the Gentlemens Petition, for these suggestions following, *viz.*

1. That they desire the Quakers might be Destroyed Root and Branch.
2. Whether they did indecently Impeach the Government?
3. Whether it does appear that the Petitioners were Unmannerly in their Procedure?
4. Whether it can be supposed, from any Words in the Petition, That the Petitioners were animated by Pernitious Councils?
5. Whether they desire the Ruine and Ex-
 tirpation of the Quakers, and their Posterity?

6. Whe-

6. Whether there be any colour for the Quakers suggestion, That the Petitioners would have the Parliament act such a Barbarous Tragedy, and piece of Butchery, as to defile their Hands in Innocent Blood ; yea, to Swim in a Sea of Blood ?

7. Whether it be not insolent Boldness in them to Censure such worthy Gentlemen, *Jealous-headed*, giving the Parliament *Hobson's* choice ; when after all their becoming Intreaty to take Care of the Church's Protection, they still submissively leave the whole to their great Wisdom?

8. Whether the spreading and publishing such Seditious Books may not be of dangerous Consequence, is left to the Government to consider.

Again, when thou hast read and well considered the first of the said Christian Petitions, and the evil Suggestions of the Quakers ; then read the Quakers Petitions and Writings, and see whether the very tendency of them be not,

1. The destruction of Property.

2. Whether they do not indecently Impeach the Wisdom and Conduct of the Government?

3. Whether, as in their Carriage to their Superiors, so in their Petitions, or rather Directions ; nay, verily, rather in their Commanding the Government, they be not Unmannerly?

4. Whether it does not appear from their Writings, that they are influenced by Evil Councillors ; and whether Jesuitism be not at the bottom ?

5. Whether they be not Rebels, in desiring or advising to have the Kings Rents, Parks, Colleges, and Tythes, sold and alienated?

6. Whe-

6. Whether they are not audaciously Impudent, as well as Seditious in the highest degree, to say all Kings since the Apostles Days, rose amongst the Apostate Christians? And,

7. Whether they be not of Treasonable Principles, to say, all Kings are Spiritual Egyptians?

These Queries are very proper to be put to them, since they say their Principles are the same they were in the beginning; and that these were their primitive Principles, or their Principles in the beginning, I can prove from their Books. Again,

8. Whether their Principles does not lead them to act barbarous and bloody Tragedies, when they advised *Oliver Cromwel* to Slay all the Clergy, or Banish them? And whether they were not for swimming thro a Sea of Blood, and Rooting out and Destroying a whole Order of Men, since this Book is said to be Wrote from the Mouth of the Lord, and directed to the Governors in that Day, and they tell us they are the same in Principle still?

Reader, I might enlarge, but enough is said to shew the difference between the Christian Petitions of the Gentlemen, and the Antichristian Petitions of the Quakers; especially when the Words of each are before thy view. And if they have been thus Impudent in Misrepresenting these Worthy and Honourable Gentlemen; no marvel they should Misrepresent Persons of a far lower Station, which is the next thing I shall undertake to prove.

With what Face then, except that of Brass, can these Men complain of being Misrepresented, and desire leave to have the advantage above all other Men, namely, to give their own Sense upon their own Sayings? For as the Tree is known by the Fruit; so is a Man's Mind by his Words. We cannot expect to gather Grapes of Thorns, nor Figs of Thistles; no more can we expect any good Dealings from this Perfidious People; who make not the H. Scripture their Rule in Religion, or the Laws of the Land in their Commerce.

Reader,

Quakerism

Drooping



er Foundations are fallen, her Walls are thrown down;
for it is the Vengeance of the Lord, take Vengeance
upon her; as she hath done, do unto her, Jer. 50. 15;

Reader, to conclude : Here you see a complete Figure of Quakerism being Mortally Wounded ; not naming any Person. No, I wish the Hurt of no Man ; being (I thank God) in perfect Charity with all Men, and would not have a Hair of their Head hurt. And if you read their late Books, you may perceive them to be Beaten from all their Strong holds. Formerly, they pretended to *Infallibility of Judgment*, and a *Sinless Perfection* ; but now, 'tis the Spirit of God only that is Infallible ; a thing nobody ever deny'd : And so far as they are led by that, they are Infallible and Sinless ; which nobody oppose them in. But how far that is, in the Depraved Condition we Mortals now stand, would be well for them to consider. Formerly, they pretended to Write *From the Mouth of the Lord, Given forth from the Light of God in them* : But of late you have not seen for this 10 or 12 Years a Book so given forth. Formerly, *From the People of God, call'd Quakers* ; now, *From the People, call'd Quakers* ; admitting some others were also God's People, which formerly they did not admit.

Thus we see the case is alter'd ; and good has been done by Writing, tho' they are loath to be purg'd from the Dregs of the Leaven of Quakerism, which consist of *Uncharitableness*, with all its appendancies. Oh, their uncharitable Censures, and bitter Revilings ! For proof, see *G. Whitehead's Book, Judgment Fixed*, and others ; where they have most maliciously treated me, and others, with the odious Characters of *Old cankered Apostates, vile Apostates, unruly Beasts, Runnaways, treacherous Apostates, &c.*

postate Informers, betraying Judas's,
 Devils Incarnate, Wolves, Dogs, En-
 mies of all Righteousness, Children of the
 Devil, dark Devil-driven dungy Gods.
 Then they were rampant, but now they flag;
 now they are for a more private way of Black-
 ning others. But, alas! should I, Mrs. Eve-
 rard, Mr. Keith, Mr. Bridgman, and some o-
 thers that have known them and their private
 Intrigues, branch them out in all their Colours,
 we could far exceed the Cocker of *Glocester*;
 not only discovering their vicious Practices,
 and horrid Immoralities; but, which is worse,
 shew that they commit such things from a
 Principle, and consistent with their Perfection.
 But I delight not in it; tho' to Humble them,
 I have in my *Pilg. Progress* given the World
 and themselves a Sample. But it will not be
 amiss to shew their Spite against me for the
 same; and how they have laid their private
 Snares, and hunted as eagerly to take away my
 good Name, as ever *Bonner* thirsted after the
 Blood of the Martyrs. For instance, Some
 Quakers came to my Landlady, Mrs. *Faneway*,
 near *St. Paul's Church-yard*, where I Lodged
 six or seven Years in the Winter-time, she be-
 ing a Presbyterian, and Examined her after this
 manner. 1. Whether *Fra. Bugg* paid her for
 what she did (she being a Bookbinder)? 2.
 Whether he kept good Hours? 3. Whether he
 was not given to Drinking? 4. Whether he
 Printed at his own Charge; or whether he
 had not Support? 5. And if Supported, whe-
 ther by the Clergy, or others? To whom she
 answer'd, 1. That he paid her to her content.
 2. That she never desir'd to have Lodger keep
 better

better Hours. 3. That she never saw him in Drink, nor did she perceive that he was inclin'd thereto; adding that she never heard an ill Word come out of his Mouth. 4. That she did believe he had Support, but did not know from whom. To this she Subscribed her Name, Feb. 9. 1701. Ruth Janeway. In the Presence of

William Wright.

Ruth Janeway, jun.

But when she ask'd their Names, they refus'd to tell her.

Let the World judge then, whether this was not Malicious in the Superlative degree. Nay, *Whiting* in his Book Printed, that Mr. *George Keith* and my self were Expell'd their Society for our Immoralities; the notorious Falshood of which on my part, [and I believe of his also] is evident from the very words of my Excommunication, as it is in their *Hadenham* Quarterly Book; and by me printed in the Preface of my Book, *The Painted Harlot both Stript and Whipt*, &c. and since in several other of my Books. And notwithstanding, from these and the like Suggestions, I have had lately an Account from *Banbury*, *Yarmouth*, and other places, that to beat People off from Reading my Books, they report that I am a Drunkard, a Vicious Person, Distracted and Crazyed at times. Upon which, since I came to Town, I did by Letter acquaint a Gentleman, a Neighbour in our Town, of it; and desir'd that he and some of my Neighbours would Certify what they know of me. A Copy of what they sent me, I think proper to recite for my Cause sake; tho', as to my self, I regard them not.

January

January 7. 170 $\frac{2}{3}$.

‘ **WE** whose Names are under-written, do
 ‘ testify and declare, That Mr. *Francis*
 ‘ *Bugg* of *Mildenhall* in the County of *Suffolk*,
 ‘ *Sen.* is a Man of an Honest Sober Life ; and
 ‘ that he neither is, nor never was, (so far as
 ‘ we know) given to any Vice or Immorality ;
 ‘ or any way Distracted, or discomposed in
 ‘ Mind. And therefore, if any have, or shall
 ‘ say, or go about to suggest he is, or has been
 ‘ Loose or Dissolute in his Conversation ; we
 ‘ can’t but think them Injurious to themselves,
 ‘ as well as to him, in Asperling or Slandering
 ‘ an Innocent Person. In full Attestation and
 ‘ firm Belief of the Premises, we have here-
 ‘ unto set our Hands, the Day and Year above-
 ‘ written.

William Glasscock
John Pamphly
William Coe
James Payne
Martin Folkes
Thomas Seyliard
Thomas Bradbury
Jeremy Husk
John Abbott
Robert Wilkins
Dudley Thurston
Thomas Thurston

Thomas Wallis
Nathaniel Howlett
Francis Howlett
Samuel Gattyward
John Curtice
Thomas Norman
John Prigg
John Fisk
John Shafton
Phillip Crannis
William Bellsham
Matthew Bellsham

Francis Bugg, Junior.

F I N I S.